Anna L. F. Wallwell

THOMAS STORY'S

DISCOURSES

IN THE

ASSEMBLIES

OF THE

QUAKERS.

[Price Two Shillings.]

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DISCOURSES

Delivered in the

Publick Assemblies

Of the PEOPLE called

QUAKERS,

BY

THOMAS STORY.

Taken in SHORT-HAND; and, after being transcribed at Length, Examined by the said *T. STORY*, and published by his Permission.

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"GWYNEDD MONTHLY MEETING"

HAVING examined these Discourses, I find them agreeable to what I delivered in the Meetings, to the best of my Remembrance.

Thomas Story.

PREFACE,

BY THE

EDITOR.

THOUGH the Uſefulneſs of PREACHING is univerſally acknowledged among Chriſtians, yet we find they differ in Opinion with Regard to the Manner of performing it, and the Qualifications neceſſary to the Preacher. A Man is generally required to go through *a Courſe of Learning at a College or an Academy*, before he be admitted to the Miniſterial Office; which done, his uſual Method of inſtructing others, is, by *reading in publick a Diſcourſe*

Diſcourſe previouſly ſtudied and penned in private. But there are ſome who think that *a good Life and Converſation*, and *a ſincere Heart*, aſſiſted by *a Divine Influence*, tho' not accompanied with the Knowledge of the Learned Languages, are ſufficient to conſtitute a Miniſter of the Goſpel; and that the beſt and moſt ſucceſsful Inſtructions are delivered *without any Premeditation of the Preacher*, when under ſuch a Concern of Mind, as would render his Silence inconſiſtent with his Duty. This laſt is well known to be the Opinion of the People called QUAKERS; and I muſt acknowledge myſelf to be of the ſame Sentiment.

'TIS commonly objected, That an *Extempore* Preacher muſt needs be liable to frequent Inaccuracies of Expreſſion; that his Language is ſeldom grammatical; that it is very difficult for him to avoid Tautologies, and to obſerve that Method and Coherence which are neceſſary to the Beauty of a Diſcourſe, &c.

THESE Objections I allow to be true, as to the Matter of Fact; but of ſmall Weight when the Tendency and Deſign of Preaching are

are conſidered; which being to inform the *Mind*, has no farther Regard to the *Ear*, ſtrictly ſpeaking, than what is neceſſary towards being underſtood.---Not that I deny or deſpiſe the Beauties of Language, and the Force of Eloquence, or believe the QUAKERS leſs ſenſible of them than others are; but as the Amendment of the Heart is, or ought to be, principally in the Preacher's View, they think a caſual Slip of Expreſſion very excuſable, while his Meaning is obvious to ſuch as give a proper Attention.

PLAINNESS of Language in a Preacher is certainly moſt agreeable to the Simplicity of the Goſpel, however it may be ridiculed by thoſe who will not give themſelves time to conſider the Nature of Chriſtianity, or by thoſe who endeavour to make every thing myſterious in Religion, in order to ſerve their own private Purpoſes. It is likewiſe moſt ſuitable to the Capacities of Mankind in general: And I believe it will hardly be denied, that a *plain practical* Diſcourſe is preferable to a *learned ſpeculative* one, if it be conſidered, that the former may be of *univerſal* Benefit, whereas the latter

can be profitable (or rather pleasing) only to a *few*.

As I hinted before, I would not be understood to blame or depretiate the Accomplishments of *Learning* and *Eloquence*: They are certainly *Ornaments* to any Man, and more especially to a Preacher. But tho' the QUAKERS esteem these Qualifications as *useful*, yet because they deny them to be absolutely *necessary* and *essential* to a *Gospel Minister*, they have been condemned as Despisers of *Science*, and obstinate Encouragers of *Ignorance*, even in their Teachers, in whom Knowledge ought most to abound. Which wrong Notion has so much prevailed, that Men of tolerable Capacities will enter their Meetings with a contemptuous Smile; and, as they come with a full Expectation of hearing nothing but *Nonsense*, are very unwilling to own themselves disappointed.

I AM far from insinuating, by what I have said, that the following Discourses are offered to the World as a Specimen of uncommon Learning and Eloquence; they being neither preached with a View of being made

made publick, nor at first taken down with that Intent: Nor are they chose on Account of their excelling the Discourses generally delivered by the same Person; for, as they were spoken without the particular Design of Publication, it is improbable they should contain any particular Excellencies.

When they were transcribed from the Short-Hand, and shewn to several Friends who heard them, they appeared so full of sound Doctrine and Argument, that it was thought they might bear printing, with a few trifling Alterations; which were accordingly made, agreeably to what the Author and some of the Auditors could recollect of their first Shape; he declining to alter them in any other Respect, that they might keep their genuine Simplicity, notwithstanding a few insignificant Slips that may possibly have escaped him.

As these Discourses are offered to the Publick as they were first delivered by one engaged in a pretty constant Course of Preaching, without any other Design than the Edification of his Hearers, and publish'd with little or no Improvement, the Allow-

 ance

ance which is natural on these Accounts will, I believe, be as much Indulgence as they will stand in need of in the Eyes of the Judicious.

BEFORE I conclude, I cannot help observing, with much Pleasure, how superior these are, even in their present Form, to many Sermons which are daily published by Men who have spent a Number of Years in studying the Art of making them, and who never produce one without Labour and mature Deliberation.----- In Discourses offered by such Men, Faults are much less excusable, it being the professed Business of their Lives to avoid them; great Part of which is assigned to the Study of a Science unknown to the first Promulgators of the Gospel, that of our *School-Divinity*; which has been of very little Service to Mankind, unless by introducing a vast Number of subtil and perplexing Distinctions, unintelligible Definitions, and such-like Stuff, wherein some of the most famous modern Preachers are peculiarly skilled; but which can never in the least promote the main Design of Christianity, *the Putting an End to Sin, and the Introducing of Righteousness.*

I HAVE

PREFACE.

I HAVE nothing more to add, than my earneſt Wiſh, that theſe Diſcourſes may be read with Coolneſs, and without Prejudice or Partiality; and that the Divine Bleſſing may attend the Peruſal of them, which alone can make them effectual to anſwer the Deſign of the Preacher, and the Deſire of

The EDITOR.

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THE NATURE *and* NECESSITY OF Knowing One's-Self.

A DISCOURSE *delivered at the Meeting-House in Gracechurch-ſtreet*, London, *June* 12, 1737.

I HAVE in Remembrance a very ſhort Precept of a Man of Underſtanding, tho' not under the Character of a *Jew* or *Chriſtian*, which, I think, may be well worthy of the Notice of every one here; and it is this: "Know "Thyſelf." There is not a more uſeful Knowledge than this, except the Knowledge of God; and if we do not know ourſelves, how ſhall we know the Lord? I have obſerved, as I ſat in Silence, waiting upon God in this Meeting, that

all Matter is created of God, as well that which is inert and lifeleſs, as the living Creatures; and all Matter that we are acquainted with revolves from Form to Form, but there is no Annihilation of any.

THE Plants of the Earth obſerve a Succeſſion from Age to Age: From ſmall Seeds they ſpring up, and proceed from Stature to Stature, after their Kinds, till they arrive at the Perfections aſſigned them; and then alſo they gradually decline, and others take Place from their Seeds, and as their Offspring.

THE living Creatures alſo obſerve the Laws preſcribed them; after their Manner producing their own Species, which renew, increaſe, decreaſe, and ſucceed, from Generation to Generation, as the others do; ſo that there is no certain Continuance of any Particular.

THE next Thing I have in View is, the very low State in which we Mortals are firſt produced into this World. In that State we have no Knowledge, no Underſtanding, but are like the Beaſts of the Field, and other Animals, or even more helpleſs than they, and incapable of any Law but that of Nature, which we cannot break.

AND, being endued with five Senſes, we grow up by imperceptible Gradations, in the Uſe of them, and proceed from Stature to Stature, and Strength to Strength, both of Body and Mind, to the Degrees of which we are ſeverally capable, as variouſly circumſtanced, for we are not alike in either.

THE

THE Mind, dwelling in the Body, could never perceive, or apprehend, the Things that are without, or have any Knowledge of them, but by the Senſes, through the Organs of the Body adapted to that End. The Mind within by theſe begins to take Notice of Things without; and every Creature and Thing, that we ſee and obſerve, exhibits its own Idea to the Senſe; and as we grow up, more Objects are frequently preſented, and the Mind, which hears, ſees, taſtes, ſmells, and handles, by the Organs of the Body, gradually becomes more and more furniſhed with Ideas, which, in Time, it is enabled to collate and compare; and as the Underſtanding is by this Means enlarged, it now begins to attend to Cauſes and their Effects, and to form ſome Conjectures of the Why and Why Not of Things, whence they are, why they are thus and not otherwiſe: And as they differ in their Forms, ſo likewiſe in their Natures, Virtues, and Ends, it is the Mind and Underſtanding, being informed of the outward Creation by the Senſes, that deduces this Conſequence from thoſe Premiſes; That they, and we ourſelves alſo, muſt have an Author of our Being, All-wiſe, Almighty, Eternal and All-good, Holy, Righteous, Juſt, and True, worthy above all to be ſought after, known, loved, feared, honoured and obeyed. Yet as our firſt State in this World is only Animal, before we arrive at a competent Degree of Conſideration and Underſtanding, or Knowledge of ourſelves, or Value of our immortal Souls; we are by the perpetual Preſence of Objects adapted to our Senſes, and a natural Propenſity to purſue the Sight of the Eye, the Hearing of the Ear, and the Delights which the other Senſes, ſeated in the Natural Mind and Corporeal Frame can afford, and which are the

chief Good and of the higheſt Eſteem in our View, as not having yet taſted of any thing of a ſuperior Nature or Kind; we are by theſe (I ſay) ſo ſtrongly habituated and biaſſed to the Purſuit of theſe Objects, (tho' moſt unworthy of our Pains) that we are apt to proceed in this Manner, without a due Search into ourſelves, what we are, and why we were created, and produced here in this World, and by whom, and what the proper End of our Being, as if to no other Purpoſe but to gratify our Senſes, and live in ſenſual Pleaſures and Delights, as others the lower Animals do, and like the Brutes of the Field, which feed on the Fruits by the Roots of the Trees, and reſt under their Shades, and never look up to ſee whence the Food and Shelter come, or conſider their own Being and End.

THUS the generality of Mankind live, for a Time, in this preſent World. Whilſt in this Manner of Being, they live and die, and are never acquainted with themſelves: But he that perfectly knows himſelf, perceives that Man is an Abridgment of the whole Creation of God, and has made a great Step towards knowing it: But if we are not able rightly to know ourſelves, How ſhould we come to the Knowledge of the Moſt High, our Creator? And if we could know all the Creation, and anatomize every Part of the Matter of it, and diſtinctly account for the Manner of its Coheſion and Exiſtence, and knew all that is poſſible to be known of it, and had all the Knowledge of the Angels of God in Heaven; tho' the Knowledge and Contemplation of Things in the Mind and Underſtanding affords an Intellectual Pleaſure, ſuperior to that of the Senſes; yet all this would not render us compleatly happy, even

even in this preſent World; we may live and die unhappy notwithſtanding: Neither would the gratifying of all our Senſes and Appetites, if without Account and with Impunity, alter the Caſe at all.

WE purſue, with Diligence, thoſe Objects which promiſe us Delight in the Views we have of them at a Diſtance: But when obtain'd, tho' with Difficulty and Hazard, and enjoy'd, they do not anſwer the Expectations we have form'd in our Imaginations concerning them; but periſh with the uſing, and we are diſappointed. It is therefore moſt proper that, as reaſonable Creatures, we purſue that Satisfaction, and thoſe Things, which are real, permanent, and everlaſting.

WHAT is that, therefore, which makes Mankind everlaſtingly happy, and gives him full Satisfaction? (It is the Knowledge of the Creator of all Things; of the true and living God, and not of the Things that are made only.) And it is the Lord himſelf, that, in infinite Goodneſs and Mercy, ſo qualifies the Hearts and Minds of Mankind, that we are made capable of knowing Him, and of being united to Him, and enjoying Him, through that bleſſed Medium which He, in his Divine Wiſdom and Goodneſs, hath been pleaſed to prepare.

AND all that are come to any competent Degree of Underſtanding, Thinking and Conſideration, may conclude, that ſince the Creator hath produced and appointed ſome Things agreeable unto us, as his Creatures, in which we have great Pleaſure and Delight, lawful and allowable, as

Objects

Objects and Subjects both of our Senses and Understandings; how much greater Pleasure and Satisfaction, and more permanent and certain, must there be, in the Knowledge and Enjoyment of the Creator himself, who is the Root and Fulness of all Divine Pleasure unspeakable, and endureth unchangeably for ever.

THE sensible Pleasures created of God, and given unto Man in this Life, (not the false and counterfeit ones forged by Man) tho' agreeable to his Nature and State, and justly and reasonably proportion'd and bounded, are but for a short Season, and attended with such Degrees of Alloy as often render them null: But when God is pleased so to qualify the Mind of Man, that the Creator himself becomes the chief, if not only, Object of his Love, Desire, and Contemplation, then Man finds in the Lord all that his Heart could desire or think, and more abundantly, according to a Saying of an experienced Man of God, "Eye "hath not seen, (saith he) nor Ear heard, neither "have entered into the Heart of Man, the Things "which God hath prepared for them that love "Him." And if we love God, we shall likewise love Mankind in the same Love; for I remember what an Apostle of the Lord Christ said, treating on that Subject, "If a Man loveth not "his Brother whom he hath seen, how shall he "love God whom he hath not seen?"

Now what Way, and by what Means, shall we Mortals attain to this Experimental Knowledge of God, so needful and desirable, as the Perfection and Establishment of our Being? For when we look upon the Heavens and the Earth, and Things that therein are, so far as we can behold

hold them, reaſoning from the Effects to the Cauſe, we conclude that He Is, and that He is the Cauſe of all Things, and we cannot do otherwiſe as Rational Beings. And, contemplating God, we muſt needs determine, as Intelligent Creatures, That He hath all thoſe Divine Attributes we commonly attribute unto Him; as that He is an Eternal, Incomprehenſible Spirit, or Mind, Omnipreſent, Omniſcient, Almighty, Allgood, and Unchangeable: And that He hath all thoſe Moral Characters uſually aſcribed to Him in the holy Scriptures, as Righteouſneſs, Holineſs, Juſtice, Mercy, Truth, Faithfulneſs: Where alſo, after the Manner of Men, even the Affections and Paſſions of Mortals are aſcribed to Him, as Anger, Hatred, Fury, Revenge, Jealouſy; as alſo Corporeal Parts and Shapes, as Head, Arms, Hands, Feet; whereas thoſe Human Properties and Parts (conſidered as in Men) are not really and formally in God, but in the Creatures by whom He worketh.

BUT tho' the Earth ſets forth his Handy-work, and the Heavens his Power and Glory; and tho' the holy Scriptures report of the Moſt High thoſe Things that are true, yet all this (as to us Mortals) is but as an Hiſtorical Account, or a Report; for we ſtill remain, in Point of Experience, ignorant of Him of whom it is thus declared, tho' we have believed it as we ought. We are at a Diſtance ſtill; there is a vaſt Chaſm, and as a fixed Gulf between the Creator and us, all theſe things notwithſtanding.

THE Scripture declares, as from the Mouth of Chriſt, that God is a Spirit, and we believe it; but who can conceive any proper Idea of a Spirit

by

by the Word, what He is, and how He appears to the Mind? He is only known to the Mind by his own Influences, through a holy Medium of his own adapting; by the ſenſible Operation and Effects of his Wiſdom and Power there. And as every Object exhibits its own proper Idea to the Eye, and declares itſelf thereby in the Light, as a proper and neceſſary Medium of ſeeing, without which we could not have form'd any Idea of Things at all; ſo likewiſe we can form no Idea of God, but what he Himſelf is pleaſed to give, and in what Manner, and by what Medium ſoever He makes Himſelf known; and is to all Mankind whatever He pleaſes to appear to be, and that is according to the various States of Men: And to the Faithful, Holy, Sincere, and Obedient, He is Love; but to the Unfaithful, Unclean, Hypocrites, and Diſobedient, He is a conſuming Fire and Deſtroyer; and we are one to another whatever He thinks proper to make us.

And I give you a Simile in the Works of God; that as we can form no Idea of the Body of the Sun in the Firmament of Heaven but what himſelf exhibits, nor can we ſee him but by the Efflux of his own Light, as from its proper Center, which darting upon the Eye when in its Rectitude, directs it to the Object: And as we have no Words, or Means, by which we can convey a proper Idea of Light to the Underſtanding of one that is born blind, or the Manner of its diſcovering Objects to the Sight; even ſo, there are no Words in any Language I am acquainted with, whereby we can convey the Idea we conceive of God, by his own Act of manifeſting, to any other, but to ſuch only as have the like Ideas from the ſame manner of Appearance in themſelves.

We

WE expreſs abundance of Words concerning God, and the Things of God, very little underſtood by the greateſt Part of Mankind to whom we ſpeak: Therefore we direct all to the Lord himſelf, that He may teach them true Knowledge and Wiſdom; the Knowledge of Himſelf, in a State of Retirement, and in the Silence of all the Imaginations, Cogitations, Agitations, Deſires, Affections, Paſſions and Hurries of the Natural Mind, which is ever in Action and fluctuating, paſſing from Object to Object, till the Almighty, by the Manifeſtation of his Eternal Word, and the Influences of his Holy Spirit and Grace, commands Silence in the Mind, inſpires her with Underſtanding, and works a Change there.

GOD ſpeaks to the Underſtanding by the Operation of the Word of his Divine Power, by revealing the Things of God through the Inſhining of the Eternal Light thereof in the Mind: And when the Moſt High ſo qualifies the Mind, by his Work of Sanctification therein, that He himſelf becomes the only Object, and the Mind is ſettled and ſtayed upon Him alone; then all the Creatures of God, and all the Enjoyment of them, is loſt, for the Time, and of no Regard, in Compariſon of the Great and Glorious Creator of all, and the divine and unutterable Peace, Joy, and Conſolation found in Him, even in this preſent World, ſo far as our preſent Mode of Being can bear the Earneſt and ſure Evidence of the Fulneſs, when Time to us here ſhall be no more.

I NOW proceed with what is further before me, as I may have Aſſiſtance, by the Grace of God, and Utterance; for we ſpeak, from Time to Time, thoſe Things that are renewed or opened in

our Minds and Underſtandings, without any particular Application to any one; the Lord himſelf, knowing every State, directs Matters to particular Perſons, or to the General, as it may pleaſe Him.

I SAY then that Mankind are degenerated, being miſled by their own Senſes and ſenſual Appetites, into the Love of the Creatures, (Things without them) and themſelves, and ſo become Strangers and alienated from the Life of God, through their own Darkneſs and Corruptions; and peradventure the greateſt Part of all that are here have been ſo, as well as myſelf: Yet ſtill we find ſomething in ourſelves, admoniſhing us of our Miſtakes, in our Courſe through this World; and we ought to reflect, and conſider what this is, which many times ſurprizes us with the Remembrance of Things paſt, which we had forgot for ſome Years.

THIS is One who has wrote down all our Failings, as it were, in his Book; and he opens the Leaves thereof, and ſhews us all the Errors of our Lives, and brings every Thing to Remembrance in our Minds and Underſtandings, one Thing after another; and then, and not till then, we have a right Foundation for Repentance and Sorrow for Sin, (for he who never ſees his Sins, can never repent) and then, as the Apoſtle ſaith, "Sin becomes exceeding ſinful;" they are ever before us, ſo that the Mind becomes thereby heavy laden and oppreſſed.

AND then, and not till then, we Mortals are willing to cry for a Saviour; O Lord, a Saviour, or I am undone for ever! How then comes the Knowledge

Knowledge of Sin? It is through the Love of God, who is not willing that any ſhould live, and die, and periſh therein. It is made manifeſt by the Brightneſs of that All-diſcovering Holy Medium, which the Moſt High Father of all hath mercifully provided for that great and bleſſed End; that Mankind might be redeemed, made free from Sin, and the Corruptions of the Mind through ſenſual Luſts.

WE all muſt own, that the Wiſdom of God is Himſelf, the Power of God is Himſelf, the Spirit of God is Himſelf: He is that Eternal Spirit, and was never without his Wiſdom and Power from Everlaſting. He, therefore, hath been pleaſed to aſſume, and unite unto Himſelf, the whole Human Nature; not only the Intelligent Reaſonable Mind, but alſo the Mortal Part of Man, which is the Body, by which He might come near unto Mankind, in our own Nature and Likeneſs, under the Character and Name of Jeſus Chriſt, who in the holy Scripture is called the Wiſdom of God, and the Power of God; and by *John* the Evangeliſt is called the Word of God, by whom the World was made, and all Things that therein are. And I conclude none is ſo weak as to think the Body of Chriſt is the Wiſdom and Power of God, but a miraculous Effect of that Cauſe, and as the Apoſtle compares it, is as a Veil, whereby he veiled his Divine Nature, for a Time, from every Eye.

AND the Human Mind, or Reaſonable Soul of Chriſt, is likewiſe a Veil, but of a more excellent Kind than the Body, tho' congenial with the Intellectual Mind of Mankind, "for he was "in all Points tempted like as we are, yet with-

" out Sin," (according to the Language of holy Writ).

God dwelleth in inacceſſible Divine Light, which no Eye can penetrate, which no Soul can with open Face behold; therefore the Lord hath condeſcended to veil his Glory, by aſſuming a Human Mind, eſſentially united to Himſelf, thereby accommodating Him ſo to the Mind of Man, as to appear and be manifeſted therein; and He who thus appears is the true God, as it is written, " God who in the Beginning commanded Light " to ſhine out of Darkneſs, hath ſhined into our " Hearts, to give us the Light of the Knowledge " of the Glory of God, in the Face (or Ap- " pearance) of Jeſus Chriſt."

In the Minds of Mankind he diſcovers to our Underſtandings whatever is proper for us to know of Himſelf, or our Duty toward Him, and one toward another. The Lord begins with ſmall Things, wherein if we are faithful and obedient, he makes more and more of Himſelf and the Enjoyment of his Divine Preſence and Goodneſs, and his juſt and holy Ways, known unto us; but if we err and diſobey, tho' but in ſmall Things, the Mind is oppreſſed thereby, till we return and amend.

This is the beginning of the Manifeſtation of the Law of the Spirit of Life, which makes free from the Law of Sin and Death, the Revelation of the Mind of Chriſt. He manifeſts in the Minds of Mankind ſuch Things as are proper, according to our ſeveral Degrees and Capacities, beginning with little low Things, as a Schoolmaſter, till we are capable of more, and then gradually

gradually He opens in us the Myſteries of his Kingdom. He that hates Inſtruction, hates the Inſtructor, according to what he ſaith under the Character of Wiſdom, "How long, ye ſimple "ones, will ye love Simplicity, and ye Fools "hate Knowledge? Turn ye at my Reproof, "and I will pour forth of my Spirit upon you."

THEREFORE hear the Reproof of Inſtruction in your Minds and Underſtandings, that the Spirit of Wiſdom may be poured forth upon you; that you may firſt become Proficients and perfect in all moral Righteouſneſs and Duties, by the Dictates of this Wiſdom, which if we deſpiſe and refuſe, we never can attain; and then, as the Lord Jeſus hath ſaid, "If you have not been faithful in the "unrighteous Mammon, who will make you "Rulers over greater Riches?"

IF Men are not righteous and juſt one toward another in Temporal Things, How can they expect the Divine Influences of the Immortal Spirit and Power of God, the true and eternal Riches? If we are not faithful to the Diſcoveries and Dictates of the Law of the Spirit of Life, the Light of the Divine Word, manifeſted in our Minds, How can we expect to experience the Effuſion of Divine Love in our Hearts, which is the greateſt Bleſſing and higheſt Attainment Human Kind are capable of in this Life? This is that Eternal Life, this is the Grace of God which is come by Chriſt, and is of an everliving Nature; but if Man refuſes this, and goes on from one Evil to another, he rejects that Eternal Life, and by Degrees degenerates more and more, till he becomes altogether ſenſual as a brute Beaſt, as it is written; "The Spirit of a Beaſt goes downward, but the

"Spirit

" Spirit of a Man goes upward." For the Man that aſcends by Degrees of Virtue and Holineſs, one Degree after another, till he comes to be united unto God, through Chriſt the bleſſed Medium, in whom is the Fulneſs of all Divine Virtue, that Soul hath the Enjoyment of the Divine Preſence in this World, in a Manner not to be expreſſed by the Language of Men or Angels.

In this great City there are many Temptations, and Opportunities to hurtful Things; and I have ſometimes conſidered the Youth among us to be in great Danger of Corruption thereby: But the Holy Spirit of God ſtrives with you, and would gather every Soul to Himſelf O! therefore conſider your ſelves, and know your own Inclinations, Thoughts and Imaginations! what they are upon, what they are ſeeking after, whereunto they tend, whether toward Good or Evil, to the Right Hand or to the Left, the broad or narrow Way.

Some are ſo bent toward the mean, low, and ſordid Pleaſures of an animal and ſenſual Life, that they could even wiſh, for the Sake thereof, that they had no future State; and ſome are ready to wiſh, O! that I were but as that little Bird upon the Tree, that I might go where I pleaſe, and do what I will, without any Account of my Actions in this World, or in another, if there be any yet to come! There is nothing more dreadful, and to which a reaſonable thinking Mind is more averſe, than to remain without the Knowledge of God, and not to believe a future State. I have often thought any tolerable Being is better than none at all; I would therefore have your Minds ſo ennobled, as to contemplate the Divine Being, conſider

consider the Great Creator, and how much better it is to become acquainted with Him, become like Him, and to live for ever with Him, and in his Favour, than to be annihilated. It is no small Matter, indeed, to be acquainted with God, so as to be united unto Him; it is the greatest Advancement that the Nature of Man is capable of.

As concerning Moral Precepts, and all the Commandments of God, they are given altogether for our Good, and it is our highest Interest to observe them. It is the good Pleasure of God that Mankind should live socially and amicably, and therefore he hath given us social Precepts; and that we may be able to do them, He hath breathed into our Souls the Breath of Life from Himself. When the Love of God is shed abroad in the Heart of Man, it raises the Soul to God, as its first and chief Object; and then likewise it flows forth toward Mankind, in every Duty of Friendship and Kindness; and Heaven will be upon Earth, when that Part of the Prayer which Christ taught his Disciples is come to pass, "Thy "Will be done on Earth, as it is in Heaven:" Tho' many are daily using these Words, and seeming to pray, and yet do not believe that it ever an be; "and what is not of Faith is Sin:" But if it had not been possible, and the Mind and Purpose of the Father, that Mankind should, in due Time, be advanced into such a State in this Life, as to do the Will of God on Earth, so far as made manifest and required, and according to the Mode and End of their Being here, Christ would not have taught his Disciples to pray after that Manner. Those will be glorious Days indeed, and if we can attain to that State in our Time, we shall be Examples to others our Co-

temporaries,

temporaries, and thoſe that may ſucceed us in Ages yet to come.

All the Angels of God in Heaven, the Seraphims and Cherubims, and Spirits of juſt Men made perfect there, the General Aſſembly and Church of the Firſt-born, continually do the Will of God, and rejoice without ceaſing, in beholding the Face of their Heavenly Father, their Creator; they ſurrender their Crowns at the Feet of God and the Lamb, the Redeemer and Saviour of Mankind.

We are ſatisfied and certain of the Truth of the Being of God, by the Works of his Creation without us, and by our own Exiſtence, as not originally Self-productive: Let us not reſt here, but alſo ſeek after the Knowledge of God, that we may be acquainted with Him, and enjoy his Divine Preſence, in a State of Reconciliation and Acceptance with Him; which is not by any thing that we ourſelves, of ourſelves, can do, but by the Work of God in us.

The firſt Work of God in Man, in order to this Knowledge, is, to convince him of the Errors of Life, and of his Ignorance, by his Divine Light, Wiſdom, or Power; and the firſt Work of the Mind of Man is, to believe, truſt, and confide therein, as its immediate Object; as it is written, "This is the Work of God, that you "believe in Him whom God hath ſent." Again, "Believe in the Light, that you may be Children "of Light:" That is, Children of God, who is that Light. It is neceſſary therefore, that Mankind firſt believe in the Divine convincing Power, or Chriſt working in themſelves: As it is alſo ſaid,

said, " God was in Christ, reconciling the " World unto Himself, of two making one new " Man, and so making Peace. "

MANY are upon the Wing in this present Age, flying from the Divine Truth, which they reject, and laying hold of their own Reason, as sufficient for them in the Things of God, and Knowledge of Him. Dost thou think, Friend, that thy Reason is the Eternal Divine Word and Wisdom of God, by whom the Worlds were made? Thou wilt hardly adventure to say so, upon a solid Thought. Thy Reason, if thou knowest what it is, thou wilt find to be a Constituent Part, or Property, of thy own Being as a Creature, thou canst not be a Man without it and thy Understanding. Thy Reason or Understanding is a Property essential to thyself, not Self-informing, nor Self-sufficient in the Knowledge of God, of whom thy Reason can form no Idea adequate to his Eternal Being. Thou must be under the Dictates of a Superior, and not thyself. He who informs, and he who is informed, are not the same: The Creator is not the Creature, nor is the Creature the Creator: Thou with thy Reason art a Creature, and a weak one too; the Divine informing Light and Wisdom, the Eternal *Logos*, (what Words shall I use to be understood?) is thy Creator; thou must learn of Him, and not of thyself; thou must deny thyself, and be his Disciple: It is He that inspires the Understanding with Divine Knowledge and Wisdom.

THE Lord God is Eternal unapproachable Light, and thou with all thy Reasoning, and Self-agitation and Cogitation, art Darkness, until He himself arise in thee, as the Brightness of

ſeven Days, and give thee Light and Underſtanding. The Divine Wiſdom and Power is diſtinct from all Creatures: I know very well what I ſay, and therefore ſpeak it boldly; for I had Reaſon, and could reaſon as other Men, concerning God and the Things of God, of whom I had heard and read, and ſpoke againſt *this Way* before I knew what it was, as many now do, and before I knew the Truth of God as a Director of Mankind, or that the Lord Jeſus Chriſt is that Truth and Informer.

Some Men argue very perverſly by their Reaſon, or what they call ſo; which being baffled and depraved through ſenſual Luſts, is enſlaved and made ſubſervient to the Accompliſhment of them, ſo that they mean Senſuality when they ſay Reaſon.

Now I would have all you young ones to be careful and circumſpect, for it is for your ſakes that I am thus concerned at this Time; that you may all truſt in the Living God, and not lean to your own Underſtandings as Natural Creatures, but embrace the Truth freely, and be not aſhamed of the Heart-tendering Work of it in you; for he that is aſhamed of the Work and Word of God, rejects it, and that Eternal Life that comes by Him; and of him will the Lord be aſhamed, and will reject him in that Day, when all Nations ſhall ſtand before the dreadful Throne of his Eternal Judgment, to receive Sentence and Reward, according as their Works have been.

I would have you conſider therefore your own Minds, with all the Faculties and Properties of them, and your own Thoughts, and know them, and

and what you receive for Truth in that Ground: Seek for a more certain and excellent Guide and Director, ſomething that can inform your Underſtandings with Certainty, that will rectify all Errors in you, and bring you forth in his own Image, in the Nature of the Lord Jeſus Chriſt: Your Minds will then come to be inveſted, indued, and adorned with all the Powers of the Croſs againſt your Animal Corruptions; the ſweet Properties and Qualities of the Human Nature of the Son of God you will be Partakers of, and of the Divine Nature in Him: You will love God above all, you will love all Mankind and hate none: You will be ſocial, for in the Son of God are all the Perfections of the Human Nature exalted and glorified, and in him are hid all the Treaſures of Wiſdom and Knowledge, the Fulneſs of the Godhead Subſtantially or Eſſentially: I ſhall therefore direct and leave you unto Him. Look to your own Standing and Perſeverance, that ſo you may be united unto God, that He may become your Life, and you live in Him, and with Him, for evermore. To God therefore, I ſay, and to the Word of his Grace, to the Conduct of Divine Wiſdom, Love and Goodneſs, which leadeth in the Way of Righteouſneſs and Holineſs, I deſire to leave you and reſign myſelf, that we all may be transformed into the Image of God, and ſing Praiſes unto Him whilſt here in this preſent World, and in that which is to come, Thankſgiving and Honour, Dominion and Glory, unto Him who is worthy, both now and to all Eternity.

THE INSUFFICIENCY OF Natural Knowledge; AND THE BENEFITS Arising from that which is SPIRITUAL.

A DISCOURSE *delivered at the Meeting-House in Gracechurch-ſtreet*, London, *Auguſt* 14, 1737.

IF we can ſpare Time from the Multitude of Thoughts and Hurries in our Minds concerning the Things of this World, we ſhall find what our Minds are moſt of all engaged in, and our Deſires moſt after, whether tending more toward Good or Evil.

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THERE is hardly any Desire engages the Mind more than that of Knowledge; this was the Way by which, according to the Testimony of Holy Scripture, the Mind of Mankind was first drawn out from the Love, Obedience, and Enjoyment of the Creator, into the Love of Himself and the Creatures, and Disobedience to his Maker; which reminds me of that Saying of the Lord Jesus Christ, "A Man's Foes shall be they of his own House-"hold:" Which may be applied to the evil Thoughts and Desires of the Heart, as well as to Domesticks and Relations, in another Sense, without us.

EVIL Thoughts are as so many Images and Representations of hurtful Things in the Imagination; and when such are entertained in the Mind till the Desires be inflamed, that is Evil in the Nature and Tendency of it, and Sin in the Sight of God, if it should never be brought forth into Word or Action; according to that Saying of an Apostle of Christ, "Lust conceived brings forth Sin; and "Sin, when it is finished, brings forth Death."

AND, according to the Doctrine of Christ, all Sin begins in the Thoughts, and defiles the Mind; and so long as the Mind of Mankind remains defiled, it can never be united unto God, nor accepted of him. When the *Pharisees* pleased and valued Themselves upon an Outside Cleanness, in Washing of Hands, and divers other like Cleansings, they seem to have been generally ignorant of this Inward Defilement, and Need of Inward Washing; therefore the Lord Christ reprov'd them, saying; "Not that which goes into the Mouth "defileth a Man, but that which cometh out of "the Mouth, this defileth a Man." *Matt.* xv. 18,

18, 19. *James* iii. 6. "For out of the Heart "proceed *Evil Thoughts.*" Here the Son of God, who knows the Hearts of Men, and what is in Man, begins at the Root of all Evil in us: Out of the Heart proceed Evil Thoughts, and Murder, Adultery, Fornication, Thefts, Falſewitneſs, and divers other groſs Sins he there mentions.

And all Things inconſiſtent with the Mind and Attributes of God, are firſt preſented in the Imagination; and as the Deſires of us Mortals are enkindled toward any Thing inconſiſtent with Him, which, brought forth into Word or Action, would be Hurtful, and Deſtructive to ourſelves, or one another; as He who knows all Things, every the moſt ſecret Thought, Imagination, Deſire and Purpoſe of the Heart, whether Good or Evil, being ever fully open to Him; as He loveth all Mankind, He often premoniſhes us of the Evils of this World, and the Conſequences of them before hand, and reproves and condemns us in our own Hearts for them when finiſhed or committed; approving in Well-doing, or abſtaining from Evil, by a ſenſible Conſolation, ariſing from his Countenance and good Preſence: And this the Lord doth by the Operation of his Holy Spirit, Word, or divine eſſential Truth, (which is the ſame, tho' expreſs'd in divers Terms,) that coming thereby to the Knowledge of Evil, we may repent and forſake it, be redeemed from it, and eſcape the future dreadful Conſequences of perſiſting therein, and of being cut off from God and the Joys of his Salvation, and determined under Condemnation for ever; and that we may be advanced above what we are by Nature in the firſt State, and become like unto God, in all Righteouſneſs, Holineſs, Goodneſs and Truth: For God never gave a

Law

Law to Mankind but with a View to the Good of Man, that the Nature of Man might be advanced above what it was, and that he might be preserv'd and redeemed from these Enemies, and from all the miserable Consequences of submitting to them, joining with them, and cleaving to them, and being incorporated with them.

ALL Evil is seated in the Mind; and tho' the Body and Mind be connected by Divine Wisdom and Power, and are one Man for the Time of Union, yet we see they are separable; and then the Mind subsisting in a separate State, remains properly the Man in another Mode of Being; and when the Mind is departed, the Body soon corrupts, dissolves, loses its Form, and returns to Earth, properly and truly so: But during the Union of Body and Mind we are in a State of Probation, and may all possibly be reconciled unto God, renouncing these His and Our Enemies, and be saved. Yet if we give way to evil Desires and Actions, and the Mind continues to be thereby defiled, and in a Manner incorporated and united therewith, we may arrive at last to such a dismal State, as that our Minds can never be separated therefrom, or saved, or have the Enjoyment of the good Presence of God, in a State of Reconciliation with him in Eternal Bliss.

MAN's own evil Desires, when they have obtained so far the Ascendant over him as to be incorporated with his Mind, which is of an immortal Nature, as they are often his Tormenters even in this Life, so they may continue to be in Eternity, when the Union between the Body and Mind is dissolved.

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To illuſtrate this Matter, I will ſuppoſe that a Man hath a violent Deſire, and moſt ardent Luſt to know ſuch and ſuch Things as are neither proper or poſſible for him ever to know; or to poſſeſs any Thing which is improper for him, and which he can never obtain: If he ſhould die in that State, and his Mind be for ever fixed in that Condition, thoſe Deſires remaining in his Mind for ever, after departed from the Body, would be Tormenters ſufficient, without any other Puniſhment, and render that Soul, ſufficiently unhappy to all Eternity; ſo that Sin, and the Conſequences of it, is a Puniſhment ſufficient in its own Nature, if there were no other. Violent Deſires therefore after what cannot be obtained, or, being poſſible, is inexpedient or unlawful, and conſequently hurtful, are to be avoided, and ſhunned, and ſuppreſſed in their firſt Appearance in the Mind, leſt they increaſe by Indulgence or Neglect, have the Aſcendant and Reign in the Mind, ſo as that they cannot be ſubdued.

We ſee a great many Things here in this World which we deſire, and do not obtain; and if we had them, they would be really hurtful to us, though not ſo in their own Nature, but ſo unto us by reaſon of our Miſapplication and Abuſe of them, or ourſelves, or one another in them; and therefore God, in Goodneſs and Mercy, is come near unto the Minds of Mankind, or, rather, has brought us near unto Himſelf, through that holy and bleſſed Medium whom he hath prepared, and by whom he convinceth the Heart of Man, and directs him to the Choice of the beſt Things; that is, the Lord Jeſus Chriſt, by his Inward and Spiritual Appearance; of whom I may ſpeak a little

as he may be pleased to make Way in my Understanding, and give me Strength and Utterance; and I would not have it to be to any of you in vain.

WE Mortals do naturally desire after Knowledge; and it is good, well apply'd to the useful Things of this Life; and we have heard many excellent Sayings, on divers Subjects and Occasions, during our Time in this World, concerning Matters of the highest Importance, and have likewise read of them; yet many of them we may not have understood, and forgot most of them through Negligence, or Disrelish.

BESIDES, if through much Labour, Cost, and Diligence, we have attained to great Knowledge in many Things; and think ourselves Wise and Learned, and therefore set a high and Over-value upon ourselves, and are thereby exalted and puffed up, and are also esteemed of others, as Men of Letters, Understanding and Knowledge: What would all this avail? Or of what Use would it be in a future State? For we must soon be divested of Mortal Bodies, through whose Organs we have attained such Knowledge, seated in a Natural or Carnal Mind; and then all that Knowledge will end as a Flash, vanish, and be of Use to us no more.

LET us therefore hearken to the Divine Voice of the Most High, our Creator himself, by whom we are graciously invited to the most excellent, necessary, and permanent Knowledge, wherein we cannot offend him; that Knowledge which is accompany'd with Life Eternal, and will remain

settled

settled in the pure Mind to all Eternity, and is to be learned and had of God only, who hath said, "Be still, and know that I am God: I will be "exalted among the Heathen, I will be exalted "in the Earth." It is by this Knowledge the Most High will exalt Himself, or manifest His eternal Power, Excellency and Exaltation, as the Creator and Upholder of all Things, in all Nations, and in all People throughout the Earth, in his own Time.

But what Kind of *Stillness* do you think this is? We are all Still in this Meeting; we have been so a considerable Time, and can do the like when we please; and good Manners, and Regard one to another as Men, on such Occasions, will induce us to be silent, as to any outward Noises, Indecencies, or Disturbance; but the Stillness, or Silence, which God requires, is of the Mind; from all the Hurries, and Runnings, and Willings, and Imaginations of Mankind, that have any Manner of Tendency toward Evil: Silence of the clamorous Importunities of the Desires in the Heart, save toward God only, in a humble Resignation of Mind and Will unto Him, in a pure Act of Hope, Faith and Love: That so the Lord himself may be heard in the Mind, as we are attentive to the Operations, and soft and tender Whisperings of the Holy Spirit of the Lord Jesus Christ, whereby he does inform the Understanding, and reveal himself and the Father; for this is Life Eternal, saith Christ, to know Thee, the only true God, and Jesus Christ whom thou hast sent. *This Stillness* therefore is in Order to *that Knowledge*.

AGAIN, "No Man knoweth the Son but the "Father, neither knoweth any Man the Father, "save the Son, and he to whomsoever the Son "will reveal him." Let us therefore examine ourselves, and consider these Sayings, every one for one; what do I *know* of these Things? Many of us may and do believe these Things, as we *read* them in the holy Scriptures of Truth, or *hear* them; but what do we experience? Do we *know* that the Father speaks in the Secret of the Hearts of Men by the Voice of his Son Christ, the Holy Spirit of Christ; the Divine Wisdom and Power by whom He created the Worlds, cloathed with a holy human Mind, congenial to the Minds of Mankind in their pristine State?

WE see what the Lord Christ saith of himself; he calls himself the TRUTH; I am the Way (saith he) and the Truth, and the Life: No Man cometh unto the Father but by Me. "If ye had "known me, ye should have known my Father "also: And from henceforth ye know him, and "have seen him." He is the Way to God the Father, the Truth, and Divine and Eternal Life.

DIVERS of the Prophets of God, especially *Isaiah* and *Daniel*, by the Spirit of Christ which was in them, propheſied of the Coming of Christ to the Jews, many Hundreds of Years before he came, so clearly and plain, as if they had rather been writing Histories of Things past, than prophesying of Things to come: And he came accordingly in the Flesh, born of the *Virgin Mary*, and appeared among them for a Time, and in Him were fulfilled all the Prophecies concerning the MESSIAH. And having finished all other

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the great Ends of his Coming; in the Concluſion of all, he yielded up his precious Soul upon the Croſs, a propitiatory and acceptable Sacrifice, declaratory of the Love and Mercy of the Father to the whole World.

BUT a little before his Departure, he foretold his Diſciples of another Adminiſtration, and more Divine Manner of Appearance of Himſelf than that was, to thoſe who believed in Him, and followed Him. You may read, at your Leiſure, in the 14th, 15th and 16th Chapters of *John* the Evangeliſt, many Divine and Spiritual Sayings of the Son of God, for your Information concerning the Father and Himſelf. "It is expedient for "you (ſaid he) that I go away; for if I go not "away, the Comforter will not come unto you; "but if I depart, I will ſend him unto you: "And when he is come, he will reprove (or "convince) the World of Sin, of Righteouſneſs, and of Judgment: Of Sin, becauſe they "believe not in me," &c. Chap. xvi. 7, 8, 9. Again, "I will pray the Father, and He ſhall "give you another Comforter, that he may abide "with you for ever; even the Spirit of TRUTH, "whom the World cannot receive, becauſe it "ſeeth him not, neither knoweth him; but ye "know him, for he dwelleth with you, and ſhall "be *in you*. I will not leave you comfortleſs, "I will come to you. Yet a little while and the "WORLD ſeeth me no more; but ye ſee me: "becauſe I live, ye ſhall live alſo. At that Day "ye ſhall know, that I am in my Father, and "you in me, and I in you. He that hath my "Commandments, and keepeth them, he it is "that loveth me; and he that loveth me ſhall

"be

" be loved of my Father, and I will love him, " and will manifest myself unto him. These " things have I spoken unto you, being yet pre- " sent with you: But the Comforter, which is " the Holy Ghost, whom the Father will send in " my Name, he shall teach you all things, and " bring all things to your Remembrance, what- " soever I have said unto you." *John* xiv. ver. 16, 17, to 26, inclusive.

HERE Christ was with his Disciples as Man, and they saw him Face to Face, as we see one another, and he talked with them familiarly and graciously on those Divine and most important Subjects. " It is expedient for you that I go " away :" Why was his Departure, as to his Bodily Presence, so expedient for them? That departing, as to his Bodily Presence, which was to be but for a short Time, he might thereby make Way for a more excellent Dispensation and Appearance of Himself, inwardly in Spirit, as he is Life Eternal, and the true Comforter. Can any one doubt therefore who this Divine Comforter is? Sure it is no other than Christ himself in Spirit; for the same who is the TRUTH, is the Spirit of Truth. The Holy Ghost, the Comforter, is Christ himself in Spirit; for tho' he speaks of one in the third Person, as of another than Himself, yet it evidently appears, by comparing one of those Texts with another, (if we had no other Evidence) that it was no other than his own Spirit that was to be manifested in them after his Glorification. And what and who it is in Mankind that reproves and convinces us of Sin, is plainly the Holy Ghost, according to Scripture Evidence; and yet we have a more sure Testimony, even the

Truth

Truth Himſelf, by the Manifeſtation of his Power and Grace in our Hearts, opening unto us the holy Scriptures, and bearing witneſs that He, the Spirit Himſelf, was the Author of them.

It is the Spirit of Chriſt then that reproves the World, even the whole World, of Sin; and the firſt great Sin is Unbelief, as the Inlet and Foundation of all others: "Of Sin, (ſaith the Lord Jeſus) "becauſe they believe not in me. *Adam* did not ſin till he departed from his Faith in the Word of God; and as we are his Offſpring, and ignorant of God by Nature, we do not believe in Him, and therefore we ſin againſt Him: Nevertheleſs, that we may be redeemed from Sin and Eternal Death, and return unto God and live, He hath, in unſpeakable Love and Mercy, ſent the Spirit of his Son Chriſt, the Word of Life, into our Hearts, to reprove and convince us of our Sin, make us ſenſible of it, and repent, believe in Him, and be ſaved from Sin and all Unrighteouſneſs and Uncleanneſs, and from all its deadly Fruits, and have daily Communion with God in this Life, and be glorified with God and the Lamb in a State of everlaſting Bliſs, when Time to us here ſhall be no more.

By this Divine, Spiritual, and Inward coming of Chriſt, he ſpeaks, or manifeſts to the Underſtanding, all Things neceſſary to Eternal Life. He mortifies and ſubdues all the evil Thoughts and Deſires in the Hearts of them who believe, and receive him in the Way of his coming, in Love. He deſtroys and takes away the Root of Evil in Mankind; as it is written, "For this "End was the Son of God made manifeſt, that "he

" he might destroy the Works of the Devil." How then doth Christ begin this Work? Just as he said before; for the first Work is, the Condemnation of Man for the Sin of Unbelief in him, with all the rest of his Sins grounded thereon, or consequential thereto; and not only of all Man's own Righteousness, of his own inventing, but convinces him also of the Righteousness of God, who justly condemns and reproves him for Sin; the Mind assenting also to the Justice of God, manifested and executed on the Author of Sin, the Prince of all the Ungodly of this World, and of Darkness: And this is effected by the Spirit and Power of Christ, as he is Divine, Eternal, Universal Light, and Judge of the World. And the first Act of the Mind of Man (thus convinced) toward Christ is, to Believe in Him as Light and its immediate Object; then to forsake Sin, Self, and Satan, through the Grace of God, and become obedient to every Discovery of Truth in the Understanding thus illuminated, that so we may be born of that Light, and thereby become the Children of God (who is Eternal Light) and Heirs of Eternal Life: As said the Lord Jesus Christ, " Believe in the Light, that ye may be-" come Children of Light." And again; In Him is Life, and that Life is the Light of Men; and tho' this Light shineth in the dark Hearts of Men, yet they do not comprehend it; tho' this is the true Light which lighteth every Man that cometh into the World, yet they do not know Him, and therefore they do not receive Him; but to as many as do receive Him, as He is the Word of God and Divine Eternal Light, He gives Power to become the Sons and Daughters of God, to them who believe in his Name: Those are born,

not

not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God. This indiſpenſible Work of Regeneration comes not by Deſcent of Blood, nor by Generation of the moſt holy Progenitors, nor by any thing Man can do in his own Will or Power, or by any Inventions or Syſtems of Religion contrived and impoſed by Man; but is the Work of God alone, by his Holy Spirit, in them who believe in his Wiſdom and Power, in the inward Manifeſtations of it in their own Hearts. *John* i. 4, 5, 9, 10, 11, 12, 13.

CHRIST Himſelf then, in his ſecond Coming, was the Comforter of all thoſe who had believed in Him, and received Him in his firſt Coming, and ſo He is ſtill: And the Nature of this Comfort is ſuch, that it unſpeakably tranſcends all the Satisfaction and Enjoyments we can have in the Creatures of God, Human or others, or any Pleaſures of our own inventing. No other Enjoyment is to be laid in the Ballance with that Divine Love and Conſolation, which the Holy Spirit of Chriſt gives in the Mind: He is all Conſolation, and Peace, and Divine Love.

THUS He was to be a Comforter to his Diſciples and Followers, (and more alſo) and ſo He is ſtill. He was to be their Leader and Guide into *all Truth*, and their great *Remembrancer* and Inſtructor: He had many things then to ſay unto them, but they could not bear them at that Time. *John* xiv. 26. xv. 26. and xvi. 12. And whoſoever are acquainted with this Coming of the Son of God, are much weaned from Deſires after the many Things of this World, and their Plea-

sures therein are mightily abated and cut off: Only those Things that are needful for the Support of Life and Sustentation of the Body, obtain'd by Descent from Relations, or lawful and honest Industry, rightly used and applied, are Blessings in this Life from God, in the Course of his good Providence, and for which we are to be thankful unto Him, in the Enjoyment of them.

AND tho' Christ is all this, and whatever can be desired, unto his People and Children, from time to time, according to the Will of God the Father, yet no Man can command this Consolation, or any Manifestation of Him, in his own Will or Time: It is the Gift of God, and therefore we wait for it from Him, in a holy and humble Resignation to his Will; and He is not wanting to us therein, in his Own Time, as we remain faithful in our Love and Duty to Him. Of this I am fully satisfied, and do understand and know, that there is a Divine Self-evidencing Immortal *Power* manifesting itself, from time to time, in the Minds of Mankind, and sensibly influencing them, after a most agreeable Manner, the Idea whereof is incommunicable by any Language but its own, unto any who have not the Experience of the same Thing in themselves; and that this Power is not essential to the Being of Man; he was and is Man before he knew or knows it; the Celestial Influences whereof cannot be commanded, or had, by Man when he pleases; tho' he may resist, oppose, and neglect them, to his own everlasting Ruin: And I believe I am speaking in the Audience of many of both Sexes, that have Evidence and are Witnesses, that there is a Divine, Living, Soul-

quickening

quickening Power appearing in them, which is not of themſelves, which they cannot move or command in their own Time.

Now ſeeing Chriſt the Lord is thus the Regenerator, Leader, Strengthener, and Supporter of them who believe in, follow and obey Him, What is He to the World? And who is this World? Even all Mankind, throughout all Ages, paſt, and at this time, and ever will be, who have not believed, do not, or ſhall not believe in the *Word* of *God*, they are all comprehended under this general Word, the *World*. He ſhall reprove the World of Sin: Here is a general Reproof of all the World for Sin. What then is Sin? It is the Tranſgreſſion of a Law; for where there is no Law, there is no Tranſgreſſion. What Law therefore hath the World received from God and tranſgreſſed, for which they are reproved and condemned by the Holy Ghoſt? Doth he mention any manner of immoral Actions, prohibited by any given Law, for which he ſhall reprove them? No, it is becauſe they believe not in him who does reprove them: For, tho' God hath written and made manifeſt this Law, the Law of the Spirit of Life, the Law of Divine Light, in all Mankind in the World, from the Foundation thereof; yet the World hath ſtill hated and oppoſed it, both in themſelves, and in thoſe who have believed and obeyed it.

God condemned the old World for their Sins, and deſtroy'd them in Judgment without Mercy: Is God unrighteous therefore, or cruel? Did He condemn the World without Offence, or the Tranſgreſſion of any known Law, and the higheſt Pro-

vocation? No, God is altogether Holy, Righteous, Just and Good, and so is His Law, and all His Ways are Truth, and condemneth None without a Cause on Man's Part, and Justly. We find therefore, that God gave a Law to the old World altogether good, and well adapted from the Beginning of it; for the Neglect, Contempt, and Breach whereof they were justly condemned; for saith the Lord, My *Spirit* shall not always *strive with Man.* Again: In Him (that is, in Christ the Word of God) was Life, and that Life was the Light of Men; this was their Law, which Law they brake; and for which they were condemned and punished. This is the Mystery that lay hid from the Foundation of the World, Christ in Mankind the only Hope of Glory; and this Law is in Being still, and ever will be, and is written in the Hearts of all Mankind; this Law is Light, and is as a Lamp always burning; the true Light which lighteth every Man, Male and Female, that cometh into the World; which is again restored by the Union of the same with the Nature of Man, in the Man Christ Jesus; that whosoever believeth in Him, and obeyeth Him, shall have Forgiveness of Sins, and Life everlasting; even by Him by whom came the Law of the Spirit of Life, which sets free from the Law of Sin and Death; being Life everlasting in its own Nature. This Law being given unto all Nations under Heaven, Men generally break it in one Article or other; by obeying and following the Lusts of the Flesh, the Lusts of the Eye, and Pride of Life, and their own Inventions and Imaginations; for which this Law reproves and condemns them, and from which Condemnation they can never be sav'd 'till they believe therein and obey; it being the

Spiritual

Spiritual Appearance of the Lord Jeſus Chriſt, the Word of God, the true Light, which lighteth every Man, Male and Female, that cometh into the World.

MEN may ſtout it out as much and as long as they pleaſe, and decry the Holy Spirit of God, and call it by what opprobrious Names they will; yet this Eternal Light and Day of God will be the everlaſting Condemnation of all thoſe who continue in Unbelief. And until Mankind come to believe in the Son of God, they muſt remain in a State of Separation from God, in Ignorance and Condemnation.

IT is neceſſary therefore that every one conſider how we muſt believe in Him; we muſt believe in Him as the Father promiſed, and hath accordingly ſent Him; I will give Thee for a Covenant of the People, for a Light of the Gentiles, *Iſaiah* xlii. 6. As we come then to believe in the Son of God, as He is the Light of the World, and are *baptized* of *Him* (as we have heard this Morning*) we ſhall be ſaved: As he ſaid, after his Reſurrection from the Dead, when he was ſpeaking concerning the Miſſion of his Diſciples to preach Salvation by Him unto all the World: All Power is given unto me in Heaven and in Earth; go ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all Things whatſoever I have commanded you; and,

* Another Perſon having ſpoke before this DISCOURSE was delivered.

lo! I am with you alway, even unto the End of the World.* Go ye into all the World, and preach the Gospel to every Creature. He that *believeth* and is *baptized* shall be saved, but he that *believeth* not shall be damned.‖ Again: I am come a Light into the World, that *whosoever believeth* on *Me* should not abide in Darkness.† He that believeth on Him is not condemned, but he that *believeth not* is *condemned already*, *because* he hath not believed in the Name of the only begotten Son of God; and this is the Condemnation, that *Light* is *come into the World*, but Men *loved Darkness* rather than Light, *because* their Deeds were Evil, *John* iii. 18, 19. Again: All Things that are *reproved*, are made manifest by the Light: For whatsoever doth make manifest, is Light, *Ephesians* v. 13. And to premonish them what Baptism he intended, as consequential to their Teaching, or rather to be done at the same Time, in the Act of Preaching, in the Power of the Holy Ghost, (and that it was not Water-Baptism) he bid them wait for the Promise of the Father, which he had told them of before, *John*. xv. 26. For *John* truly *baptized* with *Water*, but ye shall be *baptized* with the *Holy Ghost* not many Days hence: But ye shall receive *Power* after that the *Holy Ghost* is come *upon you*. And ye shall be *Witnesses* unto me, both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost Part of the Earth. *Acts*. i. 4, 5, 8.

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* Matthew xxviii. 18, 19, 20.

‖ Mark xvi. 15, 16.

† John xii. 46.

By all which it is apparent, that the Apostles of Christ were commanded and authorized by Christ, to proclaim Him unto all Nations, and to bear Witness of Him, not only what he had done in the Flesh in that Administration, but as he is the Word of God, the Light of the World, and Holy Ghost; and that all who should believe in Him as He is that Light, should be baptized with the Holy Ghost (that is, be made Partakers of it in some Degree) and be saved; but that they who did not believe should remain where they were, under everlasting Condemnation by the Holy Ghost, as a perpetual, true, and powerful Witness against them. This Condemnation is as we stand in the State of Nature in the first *Adam*, and in Unbelief; from which, nevertheless, we may be Redeemed and Saved, if we do not *continue* in *Unbelief* and *Disobedience*: But if we do not believe in the Son of God, as He is the Divine Light, and sent as such unto us, that *Condemnation* will be *confirmed* upon us, and remain for ever.

But then some may think it hard that so many Millions of People, who never heard of Christ, should be damned because they do not believe. To whom I say, That, so far as God doth make manifest his Will by the Light of his Son Christ, that is his Law to *that* Soul; and so far as Man loveth that Law, and shows it by Practice, he cannot truly be called an Unbeliever. He believes in a Holy Something, a *powerful persuasive* Something, for which he has no Name; and when he acts and says according to the Manifestations of it, he finds Peace, Tranquillity, and Consolation

Consolation in his Mind; but when he speaks, or acts contrary to it, he finds Trouble; so that he is disciplined, as by the Rod and reasonable Persuasion, into moral Virtue and Goodness. I therefore conclude this is a Mode and Degree of Faith in the Son of God, the Light of the World, working by Love: And God is not unrighteous or unreasonable, to require any more of any one than He hath given or made known; for Christ said to the *Pharisees*, and the rest of the unbelieving *Jews*, If ye had been *Blind* you had *not had Sin*, but whereas you say you see, you have no Cloak for your Sin.

MANY of those who make no Profession of Christ, and to whom he hath not been instrumentally preached, are in the Practice of Moral Virtue, doing as they would be done by, thro' the Evidence they have of it as a Duty, by the *Divine Light* giving them *Understanding*, tho' they do not know, or *formally* believe in it, *under that Character*, *in any Language*. Whatever you see therefore (for I have a mixed Auditory) or suspect in your Minds to be wrong, shun it with all your Strength; yet not trusting therein, but in the Grace of God; and the Lord, in his own good Time, will open his Counsel, and give you Divine Wisdom and Understanding, according to his kind Invitation: "Lift up thy Voice for Wisdom, and "with all thy Gettings get Understanding:" For the Knowledge of God is everlasting Life; "This is "Life Eternal (saith the Son of God) to *know* Thee "the only true God, and Jesus Christ whom thou "hast sent." Then follow on and proceed in the Knowledge of God, and in the Increase of that Wisdom,

Wisdom, whereby to avoid every Appearance of Evil.

Now I would observe to you, that the Christian Religion in every Form of it, or whatever is so called, is accidental to the greatest Part of Mankind professing it, being educated in some Kind of Notion or Profession or other, according to the Sentiments of their Parents, Guardians, or Tutors, before they have any Thought or Understanding to distinguish between Truth and Error, and most commonly fall into that Way or Profession of Religion most in *Repute* in the *World*, and most *fashionable*; if therefore one is born among the *Roman Catholicks*, he is of that Way; if among the *Episcopalians*, he is of that Way; or, among the *Presbyterians*, *Independents*, *Baptists*, or us who are now distinguished by the Name of *Quakers*, they are of those several Ways, or Professions; and if among the *Mahommedans*, they are of that false Way: How powerful therefore and directive is the Prepossession and Prejudice of Education; and how uncertain and unstable is any Foundation laid only in that Way? Howbeit, where there is nothing else but Notions, true ones are better than false; and where there is only a Mixture, the truest are best of all, and may be taught and embraced, till he who is the TRUTH appears, and till Light and Life be made manifest in Him.

THE Religion then which most of you under this Distinction at this Day do profess, you had it first accidentally by Education, Tradition, and Imitation; but being convinced by the Holy Spirit of Truth, and believing in and obeying the same, to the sanctifying of your Minds, by the

effectual Operation of the Power and Divine Virtue thereof in you, your Religion is now become that of your Understandings, Judgment, Experience, and Knowledge; wherein being established as upon the sure Rock of Ages, and Foundation of all the Generations of the Righteous from the Beginning of the World, even upon Jesus Christ, the Wisdom and Power of God, you are not perverted, nor, I hope, pervertible; nor tossed in Uncertainties by the subtil Inventions of crafty yet ignorant and designing Men, wherein they are deceived and deceiving: As it is written, If the Blind lead the Blind, they shall both fall into the Ditch.

To conclude: There never was any Thing in the World under the Notion of Religion worthy of that Name, save what came by the Inspiration of God; whereby the Knowledge of Himself was taught by the Revelation of the Son of God, that Mankind might be restored to Communion with God in this present World, and to know Him to be the most beneficent and sure Comforter, and that at last we may come to launch into the Fulness of his Goodness, at whose Right Hand are Rivers of Divine Pleasure, for evermore.

POST-

POSTSCRIPT.

SOME few only of the Texts quoted in the foregoing DISCOURSE, were expreſly mentioned at the time it was delivered; but were ſince thought neceſſary to be ſupplied, in order the better to ſupport the Truths therein aſſerted, and for the farther Illuſtration of the Subjects which are there treated of.

THE FALL of MAN IN THE FIRST *ADAM*, AND His RESTORATION BY CHRIST, the *Second* ADAM.

A DISCOURSE *delivered at the Meeting-House in Gracechurch-ſtreet*, London, *September* 18, 1737.

IT is generally granted by all Chriſtians, that the Apoſtles of Chriſt were inſpired of God to their Miniſtry, whether that was by Word and Doctrine, or by Prayer, or by Writing, or by Working of Miracles; yet it does not appear by the Holy Scriptures that every one of

of them wrought Miracles in that Day, but rather the Contrary.* And therefore that was not a remaining, nor neceſſary Qualification, annex'd to the Miniſtry in general, but was a particular Gift; but the Inſpiration of God, in ſome Degree, is ſtill neceſſary, and ever will be to the End of the World.

AND that which is renewed unto my Remembrance in this Meeting, and which I think I ought to make mention of, is a Paſſage of Scripture written by the Apoſtle *Paul*, concerning the Univerſal Fall of Man, and that all Mankind, through the infinite Love and Kindneſs of God, may be reſtored not only to that State in which Man was at firſt perfected, but alſo to a State more excellent than that was; but how far that is attainable in this Life, I ſhall leave at preſent, having only before me (at this time) the Reſtoration of Man in general.

THE particular Text is this,‖ "As by the "Offence of One, Judgment came upon all Men "to Condemnation; *even ſo* by the Righteouſneſs "of One, the *free Gift* came upon all Men unto "Juſtification of Life." I have been thinking in this Meeting how the Offence of the Firſt *Adam* ſhould affect all Men, ſince *Adam* Himſelf bore his own Judgment, and that Puniſhment that God threatened upon him in Caſe of Diſobedience. This Conſideration, I believe, has affected the Minds of many, who, through Miſunderſtanding,

* 1 Corinthians, xii. 10.

‖ Romans v. 18, 19.

have

have called into Queſtion the Truth or Juſtice of this Saying. How far I may be enabled to clear this Point I cannot ſay; yet ſince it is of great and univerſal Importance, I intreat a joint Concurrence in every Mind here. And I think it is not at all below a Miniſter of Chriſt, earneſtly to deſire the Prayers, and thereby the Aſſiſtance of the Audience, in a mutual Concern and Travail of Mind, that the Truths of the Goſpel may be brought forth with Clearneſs; ſeeing that great Apoſtle, who was often concerned to pray for his Brethren, did ſometimes requeſt their Prayers for him in the like Caſe. I ſay then, that the Unbelief, Diſobedience, and Act of *Adam*, and the Effects of it, never was, or ſhall be transferred to his Poſterity, or any of them; ſo as to be puniſhed as an Act of Immorality, or Diſobedience in them: But the Lapſe and Apoſtaſy of *Adam*, from his Faith in the Word of God, and his Act of Diſobedience as conſequential thereunto, happening before he had any Iſſue, and all Mankind virtually in Him, the whole human Nature was depraved; his Mind being deprived of that Divine Light and Life, (by his own Act) the Breath of Life from God, by which he was completed in the Image of God, which was his higheſt Rectitude and Perfection; and that Light and Life being withdrawn from him (or he become inſenſible of it by his own Depravation) becauſe of his Unbelief and Diſobedience, he degenerated from that State, and remained only a rational Animal, as he was before he received it; and became ignorant of the Attributes of God, as appears by one plain Inſtance; for when he had offended God, and became conſcious of his Guilt, he thought he could *hide himſelf* from the all-ſeeing Eye of God, who is preſent every where.

BEING

BEING then only a rational Animal, deprived of Divine Light and Life, and reduced unto that depraved Condition before he had any Iſſue; all his Poſterity have proceeded from him whilſt in that State (according to the Teſtimony of the Holy Scriptures) wherein he could not transfer unto them the Image of God, or that Divine Life from which himſelf was fallen; (nor is that transferable by Human Generation) but that Animal Image, or Nature, into which he was fallen or relapſed.

THE Apoſtle therefore ſaith, that as by one Man's *Diſobedience* many were made Sinners, *ſo* by the *Obedience* of ONE ſhall many be made righteous.† And ſince *Adam* Himſelf, being the Root of all Mankind, died as to his Knowledge and Enjoyment of that Divine Life (which was properly his Fall) and that not transferable unto his Poſterity, by Generation, or Inheritance in Succeſſion, as is his Animal Nature; yet, notwithſtanding this lapſed State, that Offence, and all the Offences of Mankind conſequential therefrom; that the unſpeakable Mercy of God, and infinite Extent of his Almighty Power and Goodneſs might appear, the ſame Apoſtle alſo lays it down thus, "Even ſo by the *Obedience* and *Righteouſneſs* of "ONE, the *free Gift* came *upon all Men*, to the "*Juſtification* of *Life:* As in *Adam* all die, even ſo "in Chriſt ſhall all be made alive." 1 *Cor.* XV. 22.

† Romans v. 19.

Now,

Now, pray let us consider this Morning, every one for one, What do I *know* of Sin? What do I *know* of God? What do I *know* of *Christ?* I have *heard* of God, and of Christ, and have assumed upon myself that Sacred Name, professing to be a Worshippor of the One Eternal, True and Living God, and a Believer in the one Lord and Saviour Jesus Christ, the Sent of God, and one of his Disciples, and yet (paradventure) I have never considered what I profess as I ought; I have never meditated on the Name of the Lord, nor in his Law, nor contemplated the Attributes of God, or sought Him; neither have I known Sin by Conviction, but by Tradition only.

I HAVE been taught a Form of Words concerning Christ, what He was, and where He is, in Heaven, afar off, at the Right Hand of the Father; but let me seriously consider, What do I really and *experimentally* KNOW of the Father and the Son?

ALL that we read, or hear, concerning God and Christ, tho' true, is but superficial, and, as a History of Persons and Things at a Distance, it is no true saving Knowledge: How then shall Mankind obtain this Knowledge and Experience? Here is a *free Gift* come upon all Men without Exception. By whom comes this *Gift?* It comes by Jesus Christ, the Second *Adam*, the Lord from Heaven, as He is a quickening Spirit, by whom we are inspired, or breathed into; and a Degree of the same Divine, Eternal, Light and Life, lost in the First *Adam*, restored into our Hearts and Minds. This is the Grace of God which bringeth Salvation, and appeareth in all Men, convincing

us of our Sins, and teaching us to deny all Ungodliness and worldly Lusts, and to live Soberly, Righteously, and Godly in this present World: And whosoever believeth in this *Gift*, and obeyeth the Teachings thereof, hath a free Pardon of all his Sins, through the Blood of Him by whom this Gift came, and is sanctified and justified of God from all Sin, and the Stains and Pollutions thereof fully; so that whatever can be supposed to be lost in the First *Adam*, is regained and restored by the Second.

YET I do suspect that many in my Audience have not the Knowledge of God, know nothing at all of Christ, nor of this free Gift: But why is it called a *free Gift*, but because it is mercifully and *freely* given, without any manner of Purchase, or Desert in us, that could induce the Most High to bestow it, but is given from the Freedom of his own Holy Will, from his own merciful Nature and eternal Goodness? and Christ himself, who is Eternal Life, is that Gift, given unto all Men as a Divine Saving Light, that by Faith in Him as Light, and that Faith working by Love unfeigned, proved by Repentance of Sins past, and Obedience unto Him in Time to come, all may enter into Covenant with God, and live and reign with Him, in his Divine Eternal Light and Glory for ever: As it is written, "God so loved the "World (that is all Mankind in the World) "that He *Gave* his only begotten Son, that "WHOSOEVER believeth in him should not "perish, but have everlasting Life." This *Gift* then is given into our Hearts, in order to the *Justification* of *Life*; for by Him all that believe are justified from all things from which ye could not

not be justified by the Law of *Moses* * ; that we may live a holy, righteous, and godly Life in this World, through the effectual working of this *Gift*, through Faith therein ; as it is also written, By Grace ye are saved, through Faith ; and that not of yourselves : it is the Gift of God †.

THIS Justification is by Christ the Wisdom and Power of God, by whom we who were unjust and unholy, are made righteous, holy, just and good : We are become the Workmanship of God, created anew unto good Works, a Justification *from* Sin, not *in* Sin ; for our Sins and Transgressions being inconsistent with the Nature of God, we can never be saved *in* Sin, but *from* it, and from all the dismal and deadly Consequences of it, and therefore is that *Gift* come upon *all Men* ; and yet we see the greatest Part of all Mankind are unacquainted with it, notwithstanding it is a *Saving Gift* from God.

BUT some may say, Why, can Mankind have a justifying Virtue and Power in himself from God, and not be aware of it ? Yea, so far is Man depraved and dead to the Knowledge of God, as he stands in the fallen Nature and Image of the First *Adam*, that tho' the Gift of God is in him, a Manifestation of the Spirit, or Divine Nature of Christ, be given to him and in him, yet he is not acquainted with it, or aware of it.

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* Acts xiii. 39.
† Ephesians ii. 8.

SEEING then that all Mankind have a *free Gift* from God, it is worth our while to enquire after it in ourſelves. The firſt Operation of the Spirit of Chriſt then, which is that Gift and that Witneſs fore-promiſed in *Iſaiah* the Prophet ‖, to witneſs for God and againſt us, is to convince us of our Sins in our own Underſtandings; to condemn Sin in the Fleſh, to reprove, witneſs againſt, and condemn every Thought, Word, and Action, that is inconſiſtent with the Nature of this Gift in Mankind. This is the ſame Thing which the Apoſtle *Paul* ſpeaks of, where he ſaith, There is a Manifeſtation of the Spirit given to every Man to profit withal. This is the ſame Divine Thing which is called the Grace of God: This is that which we, who are called *Quakers*, mean, when we ſpeak of that Divine Light which manifeſts itſelf, and every corrupt and hurtful Thing, in the Minds of Human Kind; that Powerful and and Intellectual Monitor, who kindly and gently admoniſheth us in our Minds, concerning thoſe Things that are inconſiſtent with Himſelf, who is the Righteouſneſs of God.

Now this is not the Natural Mind of Man, nor any Thing eſſential to itſelf, that reproves and condemns its Corruptions, (that would be as Vice correcting Sin:) The Illuminator and the Illuminated are not the ſame; neither are the Reprover and the Reproved, the Condemner and Condemned, the ſame; tho' both are within, in the Heart, and in the Mind. It is the Holy Spirit of Chriſt, the Mediator between God and Man, that

‖ Iſaiah lv. 4.

manifeſts,

manifeſts, reveals, and diſcovers, in our Underſtandings, ſuch Things as are diſpleaſing to God, that we may avoid them; and likewiſe our Duty to Him, and one unto another; that we may do it in all Sincerity, Holineſs, Righteouſneſs, and Truth.

THIS Divine Monitor and Teacher is Eternal Life in his own Nature; the Eſſential Truth, the Spirit of God, who is Unchangeable. A Manifeſtation, Degree, or Portion of this hath been diſpenſed unto Mankind throughout all Generations; yet God is not deviſible into Parts, as Matter is: The Light of the Sun, we ſee, ſhines upon Mankind upon the Face of the whole Earth, and enlightneth the Eyes of Millions of People at one and the ſame Time, which are all divided one from another, and far ſeparate; yet the Light itſelf is not divided, but one and the ſame entire undivided Being continually: Even ſo, God, who is Divine, Eſſential, Inacceſſible, Intellectual, Unchangeable Light, ſhines into the Hearts and Minds of all Mankind, at all Times, and in all Places; as it is written, "God, who commanded "the Light to ſhine out of Darkneſs, hath ſhined "in our Hearts, to give the Light of the Know-"ledge of the Glory of God, in the Face of "Jeſus Chriſt. But we have this Treaſure in "Earthen Veſſels, that the Excellency of the "Power may be of God, and not of us †."

BUT tho' this Light ſhineth in all Mankind, all do not perceive or comprehend it as ſuch. It

† 2 Corinthians iv. 6, 7.

ſhineth

ſhineth in Darkneſs, and the Natural Mind of Mankind is that Darkneſs, and ſo remaineth, and ever will, until they believe in that Light, and then they themſelves, being thereby illuminated and begotten, and therewith united, as in an everlaſting Covenant of Light and Life: Then he and they, who were ſometimes Darkneſs, become Light in the Lord, and ſo remain and continue in Him for ever and ever; ſhining as Stars in the Firmament of his Power to all Eternity.

AGAIN; This free Gift which is come upon all Men, in order to the Juſtification of Life, is alſo "the true Light which lighteth every Man "that cometh into the World." We are Darkneſs with all our Natural Faculties and Properties, totally ignorant of this Light, till it ſhineth through and out of this Darkneſs; and the firſt Effect of this ſhining in the Mind, Underſtanding, or Conſcience of Mankind, (what Words ſhall I uſe to be underſtood?) is the Diſcovery and Condemnation of Evil in and unto Man; which being repented of, and forſaken by the Tranſgreſſors, ſuch are juſtified from Sin, and all the evil Conſequences of it for ever. And the ſame Righteouſneſs which condemneth Man for Sin while he abideth therein, in a State of Unbelief and Diſobedience, juſtifieth him from Sin, when he believes in the Spirit of Truth, (which condemns him) and forſakes his Sin; yet that Condemnation will remain for ever, if the Sinner never believes; "for he that believeth not, is "condemned already." *John* iii. 18.

THERE is a Time wherein all Men are in a State of Unbelief, in which every one of us are,

or

or have been, as all you who now believe, looking back to your firſt State, will readily grant; tho' at the ſame time you went to your Churches, to your Meetings, or ſome Way or other, and under ſome or other Character of Religion; and yet had no Faith in the Son of God, as He is the Divine Light and Word of God, nor had you any real ſolid Knowledge at all of Him: But now I hope and believe, many of you have obtained true and ſaving Faith, through the ſenſible Operation of the Divine Power which dwelleth in that Light, whereby he hath condemned the Body of the Sins of the Fleſh in you, with the Carnal Mind, (which is Enmity againſt God) with all its evil Products and Fruits, and that you have repented and forſaken them.

IN this Mind are rooted and grounded all the Evil that is in Mankind: This Mind, in itſelf, is not ſubject to the Holy Law of God, nor can be: This is the Life of the Fleſh, condemned therein with its Deeds, by the Manifeſtation of the Life of the Son of God, that the Righteouſneſs of God may take Place, and be exalted in the Mind, and a Conformity therein wrought by Himſelf to his own Glory.

THE ſame Divine Power, I ſay, that condemns Sin in the Fleſh, opens the Underſtanding into the Things of God, diſcovers to Man his Duty to God and his Neighbour; and Man believing therein, it enables him to ſay it, and do it. Sin is thus condemned in our Fleſh, by the Law of the Spirit of Life come by Jeſus Chriſt, that the eternal Righteouſneſs of that Law might be fulfilled in us by its own Power, who walk not after

after the Lusts and Desires of the Carnal Mind, but according to the Holy Mind of the Divine and justifying Spirit of the Son of God, which sets free from the Law, or Power, of Sin and Death, and from the Yoke and Bondage of him who had Power therein, *Satan*, the Adversary and great Deceiver, the Prince of the Power of the Darkness of this World, who shall be destroyed at last, by the Brightness of the Revelation and Coming of the Son of God. Again; The Ministration of Condemnation is glorious in its Day; but much more glorious is the Day of Justification and Salvation. There is, indeed, a great Glory shines in the Heart, Mind, and Understanding of Mankind, at the Appearance of the Divine Light; for every Appearance of Evil is from thenceforth condemned thereby, and all the Knowledge, Wisdom, Righteousness and Glory of Man, becomes inglorious unto himself, by the Manifestation of a real and more excellent Knowledge, Wisdom, Righteousness, and Glory, which fadeth not away: Man then is ashamed of himself; he is out of Love with himself, through the Illumination and Operation of the Holy Spirit and Power of the Son of God; the *free Gift came upon Men* to the Justification of Life.

BEING then justified, and saved from Sin through Grace, we have then, and not till then, something wherein to glory; as it is written, "Thus saith the Lord, let not the Wise Man "glory in his Wisdom, neither let the Mighty "Man glory in his Might, let not the Rich Man "glory in his Riches; but let him that glorieth, "glory in this, that he understandeth and know-"eth Me, that I am the Lord, who exercise

Loving-

" Loving-kindneſs, Judgment and Righteouſ-
" neſs in the Earth: For in theſe things I delight,
" ſaith the Lord."

HERETOFORE we believed the Hiſtorical and Doctrinal Truths reported in the holy Scriptures, and by the Moral Diſcourſes of Men; but now the Mind being ſenſibly reproved by Him who diſcovers unto Man his Thoughts, State, and Condition, even all his Failings; that Man now believes in that Divine Life, that Eternal Word, and truſteth therein as the ſure Foundation; and then repenting of Sin, and all the Evils that he hath done, he renounces all his evil Cogitations and Deſires, and then God, through the merciful Application of the Blood of Chriſt, gives him a free Pardon of all his Sins and Tranſgreſſions, juſtifies him therefrom, and ſeals unto him the full Evidence and Aſſurance thereof by his Holy Spirit bearing Witneſs in his Spirit, that he himſelf, who was by Nature a Son of the Fleſh in the firſt *Adam*, and a Tranſgreſſor, is now, through the infinite Love, Mercy, and Goodneſs of God, and Sanctification of his Holy Spirit, become a Son of God, and free from all Sin; and I could wiſh, in univerſal Love, that every Soul here had Experience of it, and do not queſtion but that many have.

As a Man truſts in the Gift of the Grace of God, and waits upon Him therein, his Mind comes thereby to be changed from Glory to Glory, from one Degree of Illumination to another; ſo that he, by degrees, regains, by the Manifeſtations and Operations of the quickening Spirit of the Second *Adam*, all that was loſt in the Firſt:

Whilſt Man remains in the Firſt *Adam*, he is under Condemnation; but being born again of the Second, he is then free, and in the Liberty of the Sons of God. He that doth not ſee his Sins, nor believe in that Divine Light which diſcovers them, can never repent; for how can he repent of any thing as Evil that he does not ſee and believe to be ſo? And how can he ſee without Light? While the Mind of Man is one with his Sins, and loves them, he cannot repent, but being convinced of Sin, and believing in him who by Grace doth convince him of Sin, he forſaketh his Sins and adhereth unto God, who in infinite Love and Mercy condemns Sin in him, by the Words of Reproof, which are the way of Life;† and ſtill the ſame divine Principle under many Denominations. Again; as many as I love, I rebuke and chaſten, be zealous therefore and repent. *Rev.* iii. 19. Again, my Son, deſpiſe not thou the Chaſtizing of the Lord. *Heb.* xii. 5, 6, 7, 8, 9.

BUT he who believes and obeys the Spirit of this World, the Evil and Subtle One, in the Luſts and Pleaſures of it; as he is ſenſual and earthly he goes on therein, from one Degree of Depravation to another, untill he is brought forth in his Mind in the Image and Nature of *Satan*, and arrives at all Manner of Wickedneſs; as Self-Love, Pride, Vain-Glory, Arrogance, Self-Preference, Self-Exaltation, Luſt of Power, Pre-eminence, Dominion, Rebellion againſt Superiors, Contempt of them, and of Equals; full of Envy and Bitterneſs, Lying, Falſe-Accuſing, Falſe-Witneſs,

† Proverbs vi. 23.

Slander,

Slander, Evil-Speaking, Back-biting, Vilifying, Fornication, Adultery, Murder, Debate, Deceit, Hypocrisy, Patiality, denying of the Truth, hating of God and Christ, and so arriving at the Completion of all Unrighteousness, a Child of the Devil, to the Measure of the Stature of his Fullness.

AND on the contrary, they who believe, follow, and obey the Divine Discoveries, and have the Word of God in themselves, the Object of their Faith and Love, they come to be Children of God, and have in themselves all the Properties of the First-born, even of Jesus Christ the Son of God, and do by that Holy Nature, all that God requires of them; it is their Meat and Drink, their Pleasure and chief Delight, to do the Will of God, and to run in the Ways of his Commandments.

WHILE they were only rational Animals, and Children of Wrath, in the State of the First *Adam*, they were full of Wrath, and the Wrath of God abode upon them; but being made Children of God in the Beloved who is Love, they are filled with Virtue and Love unspeakable in Him.

THIS great Work and Change is not in the Body; that is still what it was before, (tho' it also may in some Sort be affected thereby after his Kind) the Change is in the Mind, the Transgression is in and by the Mind, and there also must the Restoration be: You all know as well as I, that the Body is only the Instrument of the Mind: It is the Mind in the Body which thinks, desires,

contrives, acts and does, all things possible for Man, whether Good or Evil.

IF therefore the Mind be changed, regenerated, and brought forth in the Image of God, by the Power and Wisdom of his Holy Spirit, then all that the Lord God requires of Man, with respect to his Duty in Righteousness, becomes a Law of Nature to him. This is not the Work of Man, but of God. As the Son of God hath said, Except a Man be born again, he cannot see the Kingdom of God;* and as that which is born of the Flesh is Flesh, so that which is born of the Spirit is Spirit: But the carnal or natural Mind receiveth not the Things of the Spirit of God; it is blind to them, and cannot see the Excellency that is in God above all his Creatures; cannot perceive the Divine Pleasure and Enjoyment that is in God, the Mind and Conscience being defiled, benum'd, and dead, through Sin and dead Works, to all Sense and Relish of the Love and Goodness of God.

BUT nevertheless, I believe there are many here (and am glad of the Foundation I have for it) in this Meeting, who are, through the Grace of God, become Witnesses of holy divine eternal Love, whereby they are consolated, far above what they could be by the Enjoyment of any Thing here below, through Faith and Obedience to that holy and free Gift by which they are justified, and saved. Such can never compare any outward temporal Things, of this vain and perishing World, with the Enjoyment of that divine and living Love shed

* John iii. 3.

abroad

abroad in their Hearts by the Life of the Son of God, by which they are influenced, at times, as it pleaſeth Him, in the lifting up of the Light of his Countenance upon them. Oh! The living Love of God in Chriſt Jeſus! Oh, that every one here had a living Feeling, Senſe, and Evidence thereof. All our Works, Worſhips, and Services, ought to work by Love, and not by Moral Precepts only. All theſe are conſequential to the Work of the Holy Spirit of Chriſt in Mankind, which reſtoreth, not only the Image of God in Man, as he was in his firſt Perfection, but exalteth him above that State, when compleated by the Work of Regeneration; for in the firſt State he was the Son of God by Creation, but in this he is the Son of God by Regeneration, whereby he becomes Partaker of the Divine Nature, and being united unto the Father through the Son, the Mediator, is one Spirit with him.

THOSE are born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God; this is the the great and glorious Work that the Son of God is come to do, in and upon all Mankind that believe in him, and receive him in the Way of his coming. According to that Declaration of a Man of God; "It is the Will of God that all Men ſhould be ſaved, and come to the Knowledge of the Truth."

WHOSE Will then is it, that contradicts the Will of God? It is the united Will of *Satan* and deluded and deceived Man, which is contrary to the Will of God. "This is the Will of God, even your "Sanctification;" God wills Man's Sanctification, according to his Command; Be ye holy, for I am

I am holy, ſaith the Lord. God wills that Mankind ſhould be holy like himſelf, but *Satan* and Men will that they ſhould be corrupted, and like unto the Evil One, Unholy, Unrighteous, and Ungodly. But we muſt renounce the Will of *Satan* and the Fleſh, and be ſubjected to the Will of God, at all Times, and in all Things.

BUT then too many are apt to think and ſay, If I pleaſe God after ſo ſtrict a Manner, I ſhall be abridged of the Liberties of Nature, and be ſtript of abundance of Things and Pleaſures I chiefly delight in, and then my Life here would be only a dull and heavy Scene of Melancholy, devoid of all Satisfaction; but then conſider, that the great Author of the Univerſe, who hath all Things in his Power, abundantly over-ballanceth that Account; the Reward he gives is incomparably more valuable than any Thing we have to part with. We and all we are, or have, is his; he demandeth but his own. He requires us to deny ourſelves, but he gives us *himſelf* in Exchange. *Matt.* x. 37. *Mark* viii. 34.

HE preacheth Self-Denial in the Mind by his Grace,† as the Beginning of our Diſcipleſhip. We have been ſtrongly attached in our Deſires to many vain and needleſs Things, which were not good for us, nor convenient, but hurtful, tho' we might think them good in Times of Ignorance and Darkneſs, in an Animal State: But when the *free Gift* of God was made manifeſt in our Underſtandings, we then ſaw theſe Things were not according to the

† Titus ii. 11.

Mind

Mind and Nature of God. Shall I then rather proceed to indulge myself in those Things which are displeasing to God, my Creator, and great Benefactor, and hurtful, prejudicial, and destructive to my own Soul, than to take up the Cross, deny my hurtful Lusts, and follow the Lord Christ, in the Way of Holiness and Self-Denial, to the Throne of his Glory?

Now Neighbours, Country-men, and Friends, let us consider this Day, how far we have taken up the Cross of Christ, and wherein? How far have we deny'd ourselves, and in what? What have we parted with for the Sake of Christ? Have we, for his Sake, and at his Command, or Instance, parted with so much as any useless, or needless, or vain, or hurtful Thing? I am afraid a great many cannot justly answer here as I could wish they could, and say with the Apostle, I have accounted all Things as Loss and Dung that I might win Christ, and be found in him, not having on so much as my own Righteousness, but the Righteousness of God, through Faith in the Lord Jesus Christ, who is in truth called, The Lord our Righteousness, by all those who are born of him their everlasting Father.

If we can say these Things truly, blessed are we, and happy shall we be: But if not, let us begin; some have already, and long ago, begun, and made good Progress; and I wish Prosperity and Perseverance to all such, and that they may finish well, whoever they are. But they who never take up the Cross of Christ, will be found unworthy of him. They, as the Lord saith, "who have "forsaken Houses, or Brethren, or Sisters, or "Father,

" Father, or Mother, or Wife, or Children, or " Lands, for my Name-ſake and the Goſpel, " ſhall receive in *this* Life an *hundred Fold*, and " ſhall inherit Life Everlaſting." *Matt.* xix. 29. *Mark* x. 29.

THUS we Mortals muſt be ſtripped, even of the moſt lawful, uſeful, neceſſary, delightful and comfortable Things in Life, tho' Bleſſings from God in a State of Nature, when God, the great Author of our Being, and of all we enjoy, and the natural Life too, is pleaſed to call for them; but not otherwiſe by any voluntary Humility, or blind Zeal, or Self-Action in our own Wills or Time, but as the Lord requires them, to his own Glory, in Teſtimony of Faith in him, and Love and Obedience to his Commands: And yet the Gain is great, and ſtill on our Part, we have unſpeakably more than an Equivalent; *in this* Life an *hundred Fold*, and in that which is to come Life Evelaſting, and to reign with God and the Lamb in the Dominion and Kingdom of his Glory for ever and ever. *Rev.* iii. 21.

THE Righteouſneſs of the Moral Law and Covenant, delivered unto *Iſrael* by *Moſes* on Tables of Stone, condemneth every Thing that is evil and unrighteous, and teacheth all Moral Duties toward God and Man; and the Rewards under that Covenant were Temporal; they had a Country and Inheritance by Promiſe, which alſo was performed unto them; but the Son of God, the Mediator of a better Covenant, and Diſpenſer of a more excellent Law, goes further; That was written on Tables of Stone, This on the fleſhly Table of the Heart; That gave the Bleſſings of this Life common

mon to every Creature after their Kinds, but no Promiſe of that which is to come (Life and Immortality is brought to Light through the Goſpel, and that with Grace and Truth came by Jeſus Chriſt) but this remands them, in Teſtimony of the Truth of Faith and Love to the Giver of them. Yet, by how much this is a better Law and Covenant, that of Works, this of Light and Grace, enabling the Mind of him that believeth therein to perform all its Requirings, and diſpenſed by a more excellent Mediator, and the Reward more glorious, being both temporal and eternal, by ſo much we have ſtill the Advantage; and the rather, ſeeing the Temporals required of us remain in our Poſſeſſion, and are our own, as given us of God, until he is pleaſed to demand both us and them, to his own Glory; for all are his; by him, through him, and for him are all Things, and therefore let me ask this Queſtion, What have we done of this Kind?

Now I think I hear ſome happy Soul ſay, Bleſſed be the holy Name of the Lord, the God of my Salvation, he hath called me by his Grace to this Diſcipleſhip, and enabled me thereby to deny and forſake every thing in this World he hath hitherto required of me, and made known as my Duty to himſelf and Fellow-Mortals.

THIS cannot be but through the *free Gift* of God enabling Mankind thereunto, through Faith therein at the Times of its Influence, and then co-working with it. He therefore who hath thus deny'd himſelf, let him ſtill continue to take up his daily Croſs, and deſpiſe the Shame yet attending, in ſome Degree, as well as in that Day, not in

one thing only, but in all that Chriſt the Lord, by the *free Gift* of his Grace, requires of him, whether of ſaying, doing, or ſuffering, and follow the Son of God freely and fully, in the Way of Regeneration; for this is the Way we muſt all follow him, if ever we arrive at the Throne of his Glory.

No Mortal, in his own Will and Power, is able to do this; we did not give ourſelves our firſt Being, neither can we of ourſelves acquire this better and more excellent State of Being; it is attained by the Power and Efficacy of the *free Gift* of God: That divine and powerful *Gift*, which as heavenly Leaven works the Change, inleavening the Mind with its own holy, righteous, and divine Nature and Properties; and therefore I preach the Spirit of Chriſt once more among you, for he will ſanctify, juſtify, and ſave you, and in due time alſo glorify every Soul of you who believe in him, and follow and obey him, and he himſelf will even teach you ſo to do, if you will be inſtructed by him.

AGAIN, "He that will ſave his Life, ſhall "loſe it; but whoſoever will lay down his Life "for my Name's Sake, and the Goſpel, the ſame "ſhall find it." The natural Life and carnal Mind of Mankind is attached and ſet upon many low and mean Things in this preſent World, which are of no Value in themſelves, but rather vexatious Incumbrances. All that is in the World, "the "Luſt of the Fleſh, Eye, and Pride of Life;" What are they, and where do they end? They all periſh with the Uſing. The Riches of this World, the right Uſe being perverted, are ſubſervient only to its Pleaſures, which war againſt the Soul, and deſtroy

deſtroy its real, true, and laſting Joys in the Salvation of God.

AND the Honour and Glory of the World is falſe; it is a Lye, and unworthy of the Deſire and Purſuit of him who knows the *free Gift* of God, and loves it, and walketh therein. He hath an Eye to the true and greateſt Glory; that which is of God only; and cannot miſs it in the End. The fallen Life of the Firſt *Adam*, with all its Delights, muſt be denied and loſt, that we may find and obtain Life Everlaſting in the Second *Adam*, and live with Him, and in Him for ever.

AGAIN; (as ſaith the Apoſtle) "It is *Given* "unto us, not only to believe, but alſo to ſuffer "for his Name's Sake." They ſuffered Scoffing, Deriſion, cruel Mockings, ſpoiling of Goods, Impriſonments, Buffetings, Scourgings, and Death; and all this, and much more, they endured for the Name of the Lord Jeſus and the Goſpel, through the *free Gift* which came upon them by Himſelf: And the like alſo have many of us ſuffered, through Faith in his Name, and by the ſame Gift in this Age, to his Glory, and not our own, to whom he hath given the bleſſed Experience of the Truth of his Saying of old, "He "that believeth in me, tho' he were dead, yet "ſhall he live; and he that liveth and believeth, "ſhall never die." As it is alſo written, "You "who were ſometimes dead in Treſpaſſes and "and Sins, you hath he quickened; and as in "*Adam* all die, even ſo in Chriſt ſhall all be "made alive."

Now by this time I hope it may appear, that all the Posterity of *Adam* might be saved; for God, willing to make known his universal Goodness, Mercy, and Love, in his beloved Son Jesus Christ, commanded the Apostle to make this Declaration unto the Believers that then were, unto whom this Epistle was directed; which being preserved on Record unto this Day, (and I hope ever will be) it is also for our learning, that every one, having received the same *free Gift* in our Time, may seek after it in himself, believe in it as they did, and be saved by it as they were: As saith the same Apostle on another Occasion; "By Grace "are ye saved, through Faith; it is not of your-"selves, it is the Gift of God." *Eph.* ii. 8.

OH! that all would believe, learn of Christ, and be saved, have everlasting Life, and enter into the Rest and Glory of God in his Kingdom for ever. Oh! that we may all consider these things with due Attention and Application of Mind, in order to a right Use of them, to the Glory of God and our own Salvation.

WE read of the Martyrs of Jesus Christ, and that Abundance of them were destroyed for his Name's sake, by many cruel and tormenting Ways, and even by Flames of Fire, and by those too who called themselves by his Holy Name, professed Him in Words, but denying him by these and other their unrighteous and wicked Works, they thereby declared and proved themselves to be Antichristians: But when at any time, and from time to time, the Notions and Doctrines of those Martyrs, through their holy and innocent Lives, Christian Constancy, and Fortitude under all their Sufferings,

Sufferings, became Honourable, and in Fashion among the generality of Mankind in any Country, and in Vogue in the World, in the next and succeeding Generations; then the same subtile Spirit of Antichrist, the Old Dragon, which in another Profession and Likeness had persecuted those Martyrs and Confessors of Jesus, and destroyed them, then transforming itself, and assuming the Profession of those Martyrs and Christians, boasted of their Sufferings, and preached the same Doctrines in Words; but lived the Life of the sinful World, professing the Holy Name of the Son of God, yet serving their own Lusts, and hating every Appearance and Dispensation of God, they persecuted the Light and Life of the Son of God, in those He raised up and sent in this Nation, to testify against them, and reprove them, and admonish the People to turn to the Lord, and to the Word of his Grace in themselves, as a free Teacher, and the best of all, even the *free Gift* come upon all Men to the Justification of Life.

BUT this crafty Transformation is no new Thing, for even in the Days of the Apostles of Christ, that Spirit of Antichrist began to transform itself, and put on the Profession of the Name of Christ, the better to deceive the Simple; as saith the Apostle *John*, who attaining a great Age, was the longest Liver of all the rest: "As "you have heard that Antichrist shall come, "even now are there *many* Antichrists.—— "They went out from us, but they were not of "us." 1 *John* ii. 18, 19. iv. 3.

WHAT then hath the persecuting Spirit of Antichrist to do with Christ; or those who deny Him

Him in Works, and reject and perſecute Him in his Miniſters and Servants, Members and Children, to do with the Martyrs of Jeſus, or boaſt of Him or them, or of his or their Lives, Doctrines, Works, or Sufferings, ſeeing they are the Succeſſors of thoſe Antichriſts, and of the ſame Spirit, as their immoral Works and Perſecutions declare and witneſs againſt them?

MANY of thoſe, in the Days of the Apoſtles, who took upon them the Name of Chriſt, ſoon apoſtatized from the Divine Life of Chriſt, as *Adam* did, and yet held their Profeſſion, and exerciſed all the Fruits of their Apoſtacy under his Sacred Name, which is ſtill, to this Day, the moſt skilful and ſucceſsful Art of that Spirit in his Miniſters and Members. Therefore, dear Friends, let us ourſelves be aware of it, leſt we alſo be deceived, and this Generation receive the Form and Doctrines of Truth in the Natural and Carnal Mind, in the firſt and fallen *Adam*, without the Knowledge of the *free Gift* of God, or any *Change* wrought in our Hearts thereby, or any real Reformation or Knowledge of God; and if ſo, the moſt dangerous Apoſtacy of all may yet be eſtabliſhed: For what can any People profeſs higher than the Light and Life of the Son of God? And if we do not live and walk therein, and in the true Fellowſhip thereof, we ſhall be as Stumbling-blocks to the reſt of Mankind, and not as Way-marks and Lights in the dark World: How then ſhould they look any further than they ſee us go? I hope therefore you will bear this Caution, and rightly uſe it.

To draw toward a Concluſion: The Knowledge of the Life and Light of the Divine Word, Wiſdom, and Power of God, muſt be preached and reſtored in Mankind, in every Age of the World, as we ſucceed upon the Earth; or elſe all Religion is in vain as to a future State, and ſubſervient only to a Civil and Social Decorum here. The Mind of Man therefore muſt not only be reſtored to the firſt Rectitude of Human Nature, but improved and eſtabliſhed, by the great and neceſſary Work of Regeneration, which never can be by any other Means than the everlaſting Power and Efficacy of the *free Gift* that is come upon all Men by Jeſus Chriſt; and it is this alone that can repair in the Children of Men all the Loſs in the Firſt *Adam*. But they who are ignorant of the *Gift* of God, tho' it is in them, and neglect and deſpiſe it, and never believe in the Divine Appearance of the Lord Jeſus Chriſt, but are contented with the Enjoyments of depraved Senſe, their low Minds aſcend not above the Earth: They think not upon Eternity, or Things pertaining to that State, or on any Thing above what is here below, or of Senſe. It is not then any Form of Religion, or Syſtems thereof, how well ſoever adapted to the Senſes of Mankind, or to their Sentiments concerning what they read in the holy Scriptures, or elſewhere, or that is or can be contrived by the Wit or Will of Man, but a real *Change* and Renovation of the Mind, by the *free Gift* of God only, that can render any of our Services, or Offers of them, acceptable to God.

AND tho' blind Mortals in this dark World may impoſe their Sentiments and Inventions one upon

upon another with Violence; and diſpute, envy, wrangle, and conteſt, even unto Blood and Deſtruction, contrary to the Nature of the holy Chriſtian Religion they profeſs and pretend; yet at laſt all Nations, Kindreds, Profeſſions, Opinions, People and Languages, muſt ſtand before the Son of God, the Great and Powerful Judge of the Living and of the Dead, under the Name of one of theſe two, either Sheep or Goats, who has told us already what He will ſay, and to whom: Unto the Sheep on his Right Hand; Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World *. And the moral Cauſe of that Bleſſing there aſſigned, is Love to the Brethren, Kindneſs and Charity. But unto the Goats on his Left Hand He will ſay, Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels †: This is a dreadful Sentence indeed; the immoral and unnatural Cauſe whereof is, Hardneſs of Heart, want of Compaſſion to the diſtreſſed, and of Charity, and of Help to the Brethren in Time of Need; and by Nature all Mankind ſtand in that Relation one toward another. And theſe ſhall go away into everlaſting Puniſhment; but the Righteous into Life Eternal ‖. We ſee therefore, that whatever our Notions or Profeſſions of Religion are, or among whomſoever we aſſociate ourſelves in this Life, all Mankind will be thus determined at laſt.

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* Matthew xxv. 34.

† Ver. 41.

‖ Ver. 46.

Now

Now to conclude what I have been upon; the Substance of all is Charity, it is Love: All our Faith, Obedience, Worship, and whole Duty toward God, one toward another, and to Mankind in general, should be done in Love: Therefore let every Soul endeavour, by Faith and Obedience, and true Humility, to come to a Sense of the Love of God, to know the Effusion and Divine Influences of it in his and her own Heart, and to be thereby sanctified: And then whatever Duty we owe unto God our Creator and Father, will naturally arise and flow from that pure Fountain; and whatever is Good and Right among Mankind, will likewise arise and flow from thence. And that we may all settle upon this sure Foundation, and come and remain under the Canopy of this Love, and live and die under the Conduct thereof, that so we may arrive at last in the Ocean of the Fulness thereof, where the Spirits of the Just are made perfect, is my earnest Prayer unto God our Heavenly Father, who with the Eternal Son, through the Holy Spirit, is worthy now and for evermore.

The MERCIFUL INVITATION of GOD TO ALL MANKIND, TO Come unto Him FOR SALVATION.

A DISCOURSE *delivered at the Meeting-House in Gracechurch-ſtreet*, London, *September* 25, 1737.

AS I was waiting upon God this Evening with you, my Friends, I have obſerved the moſt kind, the moſt merciful, beneficent Invitation of the Moſt High unto All Mankind, to return from the Evil of their Ways to Himſelf, and be ſaved: And, as I have conſi-

dered the Invitation and the Universal Extent of it, I have reasoned in myself from hence, and I think, with very great Clearness, That God hath not precluded Any Soul from everlasting Life, by any Act or Decree of His, since All Mortals upon the Face of the Earth are included in this Invitation, which I have occasionally read in the Holy Scripture not long ago; and it is after this manner, "There is no God else beside me, a "just God, and a *Saviour*, there is none beside "me. *Look unto me, and be ye saved, All the* "*Ends of the Earth*; for I am God, and there is "none else." *Isa.* xlv. 21, 22. The Ends of the Earth here are put for the Whole Inhabitants of it, and not restricted to Any Age or Time; and where ALL are invited, there is *not* ONE *excepted:* If therefore there be any Soul here under Distress, with Regard to Salvation, or any manner of Doubt or Question about it, That Soul is certainly *included* in the Call of God, in this merciful Invitation to Salvation.

IS there any one here at a Loss, how, and where, and after what Manner to look unto God? I should be very glad, if, through the Grace of God, I might be enabled this Evening to help and rightly direct any one in this Point: I say then, that tho' in our Natural State we are all ignorant of God, yet that we may gradually come to the Knowledge of Him, and live with Him for ever, He hath given us Natural Senses, Faculties, Reason, and Understanding, that, in the Use of them, casting our Eyes upon the Great Book of the Creation of God, we may, with infallible Assurance, determine, that it hath an Almighty, All-wise Author and Supporter; and accord-

accordingly the Apoſtle *Paul*, in his Epiſtle to the *Romans*, [i. 19, 20.] ſpeaks very Rationally, as well as Divinely, on that Subject; for as he was, in a particular manner, a Miniſter to the *Gentiles*, and they enured to the Exerciſe of their Natural Reaſon and Underſtanding, he took them in their own way of Thinking, in order to the Beginning of the Knowledge of God, ſaying, "Becauſe that which may be known of God is "manifeſt in (or to) Them, for God hath "ſhewed it unto Them. For the Inviſible "Things of Him from the Creation of the "World are clearly *Seen*, being *Underſtood by* "the *Things that are made*, even *His Eternal* "*Power* and *Godhead:* So that they are (or may "be) without Excuſe."

HERE the Apoſtle reaſons from the Effects to the Cauſe, and infers an undeniable Concluſion: The *Things that* are *made*, of whoſe *Beings* we are infallibly aſſured, even by our Senſes, that *they are*, that they have real Exiſtences: The Sun, Moon and Stars, the innumerable Hoſt of Heaven, the Earth, and all Things therein, and our own Being, of which we are certain, theſe being Realities, and not fantaſtical Appearances, Beings noble and ſtupendous, declare themſelves in their own Still, yet Loud and Well-known Language, even by their own Nature, to have an Eternal, Almighty, All-wiſe, Unlimited Power and Being for their Author; and if Mankind be not become altogether without Thought, irrational and ſtupid, (if any one can be ſo) they muſt needs *know*, that an Eternal, Incomprehenſible Power hath produced all theſe Things: We may and ought therefore, to look unto God in the Things which

which He hath made, and thereby understand, that He Is, and is Eternal, without Beginning or End in his Being; that He is Almighty in Power, All-wise, Omnipresent; that He hath given Being to all Things, and supports and continues Them: That He is infinite in Love, Goodness, Justice, Mercy, Beneficence and Truth: That He is so likewise in Righteousness, and the Author of all those Properties manifest (so far as they are manifested) in Mankind. This therefore is the first and most obvious Way we can *look unto God*, as Rational Creatures, by the *Things* that are *made*.

WE have been some of us more, and others less Time in the World, and have seen, at least in a superficial manner, the *Things* that are *made*; let every one of such therefore consider, with respect to himself; Have I at all *looked unto God* according to this Invitation? Have I at all been able to perceive Him in his Works, but to look upon his Works only, without any due Regard to Himself, or Consideration of the Things that are made, or the Greatness and Divine Properties and Attributes of the Almighty Author of them?

AND, as we all grant, that God is invisible in Himself to all corporeal Eyes, the next way, whereby we may *look unto* Him with further Admiration, is, in the constant Course of his Providence, whereby He upholds and continues all his Works in Succession from Generation to Generation, and provides for them all, from the Highest to the Lowest, Greatest to the Least, without losing

loſing or neglecting any one Species or Particular which He hath made; by which we may learn his endleſs Goodneſs, and, that He ſtill regards them all, and ever will.

AND We, and all the Ends of the Earth, have yet ſtill a more excellent way to look unto God for the glorious End of that gracious Invitation, the Eternal Salvation of our Souls; that is, by the Divine Light of his Son, the Spirit of Chriſt, who is before all Works and Worlds, and was with God when he laid the Foundations thereof, under the Character of Wiſdom, and ſo declared to be in the Holy Scriptures, where Wiſdom ſaith, "The Lord poſſeſſed me in the Beginning "of his Way, before his Works of old. I was "ſet up *from Everlaſting*, from the Beginning, "or ever the Earth was. When there were no "Depths *I was brought forth*; when there were "no Fountains abounding with Water. Before "the Mountains were ſettled, before the Hills "was *I brought forth*, while as yet he had not "made the Earth, nor the Fields, nor the "higheſt Part of the Duſt of the World. When "*He prepared* the *Heavens*, *I was there*; when "He ſet a Compaſs upon the Face of the Depth; "when He eſtabliſhed the Clouds above; when "He ſtrengthened the Fountains of the Deep; "when He gave to the Sea his Decree, that the "Waters ſhould not paſs his Commandment; "when He appointed the Foundations of the "Earth; *then I was by* Him, as *One brought up* "*with Him*: And I was daily his Delight, "rejoicing always before Him; rejoicing in the "habitable Part of his Earth; and my Delights

"were

" were with the Sons of Men." *Prov.* viii. 22 to 31.

AGAIN; " Wiſdom, which is the *Worker* of " *all Things*, taught me; for in her is an under- " ſtanding Spirit, holy, one only, manifold, " ſubtile, lively, clear, undefiled, plain, not " ſubject to Hurt, loving the Thing that is good, " quick, which cannot be letted, ready to do " Good, kind to Man, ſtedfaſt, ſure, free from " Care, having *all Power*, *overſeeing all Things*, " and going through all Underſtanding, pure " and moſt ſubtile Spirits: For Wiſdom is more " moving than any Motion; ſhe paſſeth and " goeth through all Things, by reaſon of her " Pureneſs; for ſhe is the *Breath* of the *Power* " of *God*, and a pure Influence flowing from the " Glory of the Almighty; therefore can no " defiled Thing fall into her, for ſhe is the " *Brightneſs* of the *Everlaſting Light*, the un- " ſpotted *Mirror* of the *Power* of *God*, and the " *Image* of his *Goodneſs:* And being but one, " ſhe *can do all Things*; and remaining in herſelf, " *ſhe maketh all Things new*; and in all Ages " *entering into holy Souls*, ſhe maketh them *Friends* " *of God* and *Prophets*; for God *loveth none*, but " *Him* that *dwelleth with Wiſdom*; for ſhe is " more beautiful than the Sun, and above all the " Order of Stars: being *compared* with the " *Light*, ſhe *is* found *before* it."

THIS is thus written of the Lord Jeſus Chriſt, the *Wiſdom* of God, the Eternal, Eſſential Light, the Covenant of God with the *Gentiles*, the Word of God, and *True Light*, that *lighteth* every Man that cometh into the World.

AND

AND for a further Inſtrumental Help to Mankind, to *look unto God* for *Salvation*, He hath alſo given us the Holy Scriptures: They were not all written at one Time, but occaſionally, at ſeveral different Times and Ages, by the Divine Inſpiration, and cogent Force of the Influence of the Holy *Spirit* of *Chriſt*, which is *Eternal Wiſdom*, and is *before* all *Worlds*, and before all *Scriptures:* The oldeſt Date of any of the Scriptures is in the Days of *Moſes*, about 797 Years after the Flood, and about 2453 Years after the Creation, according to what he hath written.

AND God foreknowing that Mankind would degenerate further and further, to a general Apoſtacy from Him, after the Flood, as well as before, was pleaſed to inſtruct Mankind by Man, from time to time, by thoſe he made Choice of to that End; for God doth much Good unto Man by Man, as fallen Man is an evil Inſtrument for the Hurt of Man; as ſaith the Scripture, "For "ſince by Man came Death, by Man came alſo "the Reſurrection of the Dead. As in *Adam* all "die, ſo in Chriſt ſhall all be made alive." 1 *Cor.* xv. 21, 22. So God makes uſe of Man, ſome for the Help of the reſt, according to his good Will and Pleaſure; and qualifies one and another, and ſo many as He pleaſes, from Age to Age, and Generation to Generation.

THE Scriptures then were thus written for the Inſtruction of thoſe Ages wherein they were written, and to whom they were delivered; and being preſerved by the ſpecial Providence of God, and preſented by the ſame unto us in our own Language, they are for our Learning alſo.

AND we may see what a high Esteem and Notion the *Jews* had of the Scriptures of the Old Testament, the Value and Use whereof was likewise confirmed by Christ himself, by the Evidence and Manifestation of whose Holy Spirit they had been wrote, long before he came in the Flesh, according to the Predictions therein contained: Yet they carried their Esteem too high; they conceived an Expectation from the Scriptures which God never gave them; it was their own Imaginations and Misunderstanding that carried them to that exorbitant Expectation; yet the Lord Jesus Christ made a right Use of it, in order to draw or direct them to Himself, saying, "Search the Scriptures, for in them ye think ye "have Eternal Life, and they are they which "testify of me; and ye will not come to me, "that ye might have Life." (*John* v. 39, 40.) Certainly no People could have a higher Esteem for the Scripture, or expect more from them than Eternal Life; yet their Expectations were wrong, for Eternal Life was not, neither is it, in the Scriptures, but in Christ himself, of whom they only testify. He owned that they testified of Him; but then here was the Neglect, Shortness, and Loss of that People, "Ye will not come to "me, that ye might have Life." They would not *look* unto *God* in Him who was accompanied by Almighty Power, by which he commanded all Distempers, healed all Manner of Diseases by his Word, and raised the Dead in his Father's Power.

THEIR Error was not in searching the Scriptures, for they were written for their Learning, and that thereby they might have Hope of a Saviour,

viour, by the Predictions and Promises of God contained in them, and they are ever worthy to be searched, believed, and regarded; for they testified and do testify of Him; the Power of the Father testified of Him, in all the miraculous Works done by Him in their Sight, upon which He put the Test of the Truth of his Mission as the Messiah, saying, "If I do not the Works "of my Father, believe me not; but if I do, "though ye believe not me, believe the Works." (*John* x. 37, 38. xiv. 11.) Yet they would not believe Him.

AND He likewise told them, "He was come "that they might have Life, and that they "might have it more abundantly." *John* x. 10. And yet they would not come unto Him for it, they would not *look* unto the *Father* in *Him*, they would not accept the *Invitation*, and therefore they missed of that great *Salvation*, and have not attained it unto this Day, because they *will not come unto* Him that they might have Life, but are banished from the *Land of Promise*, and trodden under foot of all Nations.

IT is now several Ages since our Progenitors had the holy Scriptures of both Testaments translated into our own Language, strictly and exactly enough, with respect to all Points necessary to Salvation; and they had, and we still have, the free Use of them; a great Blessing, of which some of our neighbouring Nations are hitherto deprived. Have we read them with Diligence and Attention? Have we duly considered them, and made a right Use of them? What Advantage have we reaped thereby? Are we come

unto God; whoſe Invitation is recorded therein, and unto Chriſt, of whom they abundantly teſtify in every Diſpenſation? What End have we had in reading the Scriptures? Hath it been only to furniſh ourſelves with certain Texts thereof, whereby to fight one againſt another, to aggravate one another, and exerciſe our Paſſions upon one another, and to ſupport this, that, and the other Notion and Opinion, true or falſe; and never regard the Moral Precepts, holy Examples, or great and neceſſary Goſpel Truths and Doctrines they contain, ſo as to bring them into Practice? This would be an ill and perverſe Uſe, or rather Abuſe of them, and a great Neglect.

HAVE we indeed *looked unto* the only True and Living God, of whom we read in the Holy Scriptures, with *Deſire* and *Hope* of *Salvation* by Him? Have we *looked*, with *Sincerity*, to the Lord Jeſus Chriſt, of whom they teſtify? The Creation of God declares that He *is*, but we cannot find Him there with all our Search, we cannot KNOW Him thereby. "No Man by ſearching can find out God to Perfection." We all know, who have ſo ſearched, we cannot find Him thereby, we cannot ſee Him fully and clearly there. They teſtify of Chriſt, and are clear and full in their Teſtimony of and concerning Him in all Points: But alas! I am afraid the ſame Charge is too true at this Day, againſt the generality of People profeſſing the Chriſtian Faith and Religion, which was juſtly uttered againſt the *Jews* in that Day; "You *will not come unto me:*" You *might*, but you *will not* come to the Son of God, that you may have Life, and know the Aboundings of it in you, by Him,

"even

" even as a Well of living Water ſpringing up " unto Life Eternal."

THE Scriptures give a ſure Report of Chriſt the Son of God, and that all that is to be known of the Father, is revealed and manifeſt in Him. They teſtify that He is the *Eternal Word*, *Wiſdom*, and *Power* of God; that He was born, as to his Bodily Appearance, of the holy Virgin *Mary*; that the Power of the Higheſt overſhadowed her, the Holy Divine Influence came upon her, by which ſhe became pregnant, in order to that wonderful Production conceived in her thereby, that Holy Thing called the Son of God: Of which ſhe being premoniſhed, by the Meſſenger of the Moſt High, ſhe believed the Meſſage, and by Faith conceived the true and promiſed Seed, the Redeemer of the World; that all Men might believe in Him, and be born of the Spirit of Him, who was thus, by the Spirit, conceived in the Fleſh; that even, as *Eve*, *falling* by Temptation from her *Faith* in the *Word* of *God*, conceived that evil Seed that was of the Evil-One, the Murderer, that ſlew his Brother, and by whoſe *Unbelief* and Fall *Sin entered* and *overſpread* the *World*; ſo might all Mankind, by *Faith*, look unto Him born of the Virgin, and *unto* the *Father*, in and by Him, for *Salvation*, for in Him alone is the Promiſe of God fulfilled; " The Seed of the Woman ſhall bruiſe the Ser- " pent's Head."

AND what do the Scriptures further teſtify concerning the Son of God? They bear Teſtimony of Him in more Points abundance than I have either Time or Strength, or is needful, at this Time

Time to go through; becauſe moſt of you now in my Audience (of ſeveral Perſuaſions) have read the holy Scriptures, I do not doubt; yet I deſire and exhort you young Men and Women eſpecially, not only to read them, but conſider them, that you may underſtand them, and be more fully informed in thoſe Points and others by them; waiting, in the mean time, for the inbreathing of the *Life* and *Light* of the Lord Chriſt, by the Influence of whoſe Spirit they were firſt written, without which they are not rightly to be underſtood, or the true End of them attained. *Luke* xxiv. 45. *John* xx. 22. Yet the Concern and Influence I am now under, may carry me further on this Subject, for your ſakes, than I am now aware.

THE Lord Jeſus was concealed from the People till about the twelfth Year of his Age, and then a Glimpſe of the Wiſdom of the Father began to ſhine in Him, and through Him, among the Wiſe and Learned in that Day among them; yet was not made manifeſt as the Meſſiah, until the Divine Influence of the ſame Power which operated in his Bodily Production, did anoint or fit Him to preach the Goſpel of Salvation unto his People. And then He was made manifeſt, not only by wonderful Works, but by his Doctrines which He publiſhed among the People; yet tho' He ſpake as never Man ſpake, with reſpect to that Wiſdom and Power in which He did ſpeak, few there were who underſtood Him; ſo that they were ſtill ſhort, at that Time, of the true and full End of his Appearance; for He was to be made manifeſt, not only to the *Jews*, but univerſally unto all Nations, in a nearer and more Divine

and

and excellent way than his outward Appearance was, tho' that was indeed glorious, but by Degrees, from one Diſpenſation to another, according to the Prophecy of *Iſaiah*, the Evangelical Prophet, where he ſpeaketh of the Son of God, as Man in the State of a Servant of God, and even in a Manner as ſuch (a Servant) in the Sight of Men, and in which he did indeed firſt appear in the Fleſh; that is to ſay, "Behold my Servant whom I "uphold; mine ELECT, in whom my Soul de-"lighteth; I have put my Spirit upon him, he "ſhall bring forth Judgment to the Gentiles. "*Iſaiah.* xlii. 1. Again, Ver. 6, 7. I the "Lord have called thee in Righteouſneſs, and "will hold thine Hand, and will keep thee, and "*give thee* for a *Covenant* of the *People*, for a *Light* "of the *Gentiles*; to open the blind Eyes, to "bring out the Priſoners from the Priſon, and "them that ſit in Darkneſs out of the Priſon-"Houſe."

THIS Prophecy was uttered and recorded ſeveral Hundreds † of Years before the Lord Chriſt came to that People. We may ſee plainly by this, there was a Fore-Promiſe of him to all Nations, as a *Light* to inlighten them. The Moſt-high is inviſible, he dwelleth in divine eternal Light inacceſſible: No Creature can behold him as he is; there is therefore a Medium and Qualification needful to us, whereby we may approach him, *come unto him*, and be ſaved with an everlaſting and glorious Salvation; and therefore he hath *ſent forth his* WORD, cloathed with a reaſonable

† About 712 Years before Chriſt.

Human

Human Mind, and Human Body, to declare him, according to that Saying, "Sacrifice and Offering thou didſt not deſire, mine Ears haſt thou "opened; Burnt-Offering and Sin-Offering haſt "thou not required: then ſaid I, Lo! I come: In "the Volume of the Book it is written of me; I "delight to do thy Will, O my God; yea, thy "Law is within my Heart." *Pſal.* xl. 6, 7. *Iſaiah* i. 11. lxvi. 3. *Heb.* x. 5. This Son of the Higheſt, thus cloathed with Humanity, is the Mediator between God and all other Men, by whoſe Holy Spirit and Power the Mind of Man is waſhed, ſanctified, and qualified, ſo as, through this Veil, to behold the inacceſſible Glory of the Father, and live.

NOW the Word himſelf is the Glory of the Father thus veiled, and is Light in Men, variouſly proportioned in Point of Manifeſtation, and propoſed as the Object of the Faith of all Men, as he is Divine Light; the true Light, which lighteth every Man that cometh into the World: And it is ſaid, "The *Gentiles* ſhall come to this Light, "and Kings to the Brightneſs of his Ariſing, *Iſaiah* "lx. 2, 3. And in his Name ſhall the *Gentiles* "truſt." *Matt.* xii. 21. iv. 16.

THE Father hath ſent his Son Chriſt, that all Mankind may believe in him, and *look unto* the *Father*, in and by him; and there is not another Way. Mankind were in Darkneſs, in Ignorance, they had loſt the Knowledge of God; and we likewiſe by Nature are all ignorant of God, and can never come to the Knowledge of him, and look to him ſo as to be ſaved by him, till we look unto him in his own Light.

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THE firſt Thing therefore that we Mortals muſt do, in order to this Salvation, is, to believe in this Light, and the Power that dwelleth therein: "For without Faith it is impoſſible to pleaſe God, "or to be born of this Light, or become a Child "of God, who is Light. This Faith is called the Faith of the Operation of God, becauſe it is raiſed in the Heart by the Manifeſtation of the Light and Power of the Spirit of Chriſt in the Mind: There the Scriptures teſtify that he is: "The Word is nigh thee, in thy Heart, and in "thy Mouth, that thou may'ſt hear it, and do it;" and again, ſaith Chriſt of himſelf, "I am the "Light of the World; he that followeth me ſhall "not abide in Darkneſs, but ſhall have the *Light* "of *Life*."

AGAIN; we muſt believe in him, and receive him, as he is the Word of God, and as he is God; for the Scriptures ſo teſtify of him, "That in the "Beginning was the Word, and the Word was "with God, and the Word was God: In him "was Life, and the Life was the Light of Men." So then, this Evangeliſt plainly declares the Lord Jeſus Chriſt to be the true God, manifeſted in the proper Nature of Man. Does the *Evangeliſt* therefore teach that the Divine Nature was changed into the Human? No: or that the Human Nature was become the Divine Nature? No truly; but that the Human Nature, a reaſonable Soul, cloathed with a Human Body, was aſſumed by the Divine Word, the Wiſdom and Power of God, in a ſubſtantial Union, the Word and reaſonable Soul, or Mind, never ſeparable any more to

all Eternity, though the Soul and Body were once separated after their first Union, as one Man.

AND Jesus Christ being the eternal Son of God, is not made, but begotten; neither was he made, as he is Man, with respect either to Body or Mind, but begotten by Divine Influence; and under this Consideration, and by Virtue of this Union, the Lord Jesus Christ, as one with God, is properly and truly called God, being denominated according to his superior Nature, and, in that Sense, is God. And he is also the Holy Ghost, the *Spirit of Truth*,* the Comforter, in his spiritual Nature cloathed with Humanity, and leadeth into all Truth; and in this Union he is also the Light of the World, who could never have beheld him in his unveiled Deity.

WE must therefore not remain in a bare Report of God and Christ, though we find it in the Holy Scriptures, and that Testimony is for ever true; but we must look unto God through Christ the Mediator, near unto ourselves, as Christ said of his own Spirit,† "He dwelleth with you, "and shall be in you; I will not leave you com- "fortless; I will come to you." Again; "He "came unto his Own, and his Own received him "not; but as many as received him, to them "gave he Power to become the Sons of God, "even to them that believe on his Name," as he is the Word of God; and not only as Man.

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* John xiv. 6.

† John xiv. 17.

THE

THE *Jews* were his Own in a more particular Manner than other Men, by a Covenant of Works, made with their Fathers by the Mediation of *Moſes*, the Servant at Mount *Sinai*; but they rejected Chriſt as a Deceiver, though he is the Son of God, and Mediator of a more excellent Law and Covenant, which ſhall endure for ever; yet there was a Remnant of them that believed and received him; and to them, but not unto the Unbelievers, he gave Power to become the Sons of God: Not by Eternal Generation, as the Son himſelf is,† but by Regeneration in Time, whereby they are made Partakers of the Divine Nature; as it is written, "Foraſmuch then as the Chil-"dren are Partakers of Fleſh and Blood, he (the "Son) himſelf likewiſe took Part of the ſame;‖" ſo then the Son took Part of the Human Nature, that we might be made Partakers of the Divine Nature in him, through Faith in his Power, and thereby become the Sons of God, not by Creation only in the Firſt *Adam*, but as begotten of God, by Chriſt, the Word of his Power, who is the Second *Adam*, the Lord from Heaven, the Lord and Giver of Life, and quickning Spirit, cloathed with Humanity, like unto us in all Things, Sin excepted: That as he was a little lower than the Angels, for the Suffering of Death for us, ſo we, by him the Son, the Firſt-born, might be preſented before the Throne of the Father, perfect in Heaven, with the innumerable Company of the Holy An-

† 1 Peter i. 23.

‖ Hebrews ii. 14.

gels of God, and Spirits of the Juſt, who on Earth *looked unto God*, from all the Ends of the ſame, through the Son, and by him obtained this great Salvation.

Now Friends, to you in particular do I direct this, who are the Offſpring of thoſe who are glorified in Heaven, through Faith in the Son of God, and that Grace by which they did believe, having been faithful in their Day, and known this glorious Work of Regeneration: It is not by Blood, as their Deſcendants in Nature; for Fleſh and Blood can only beget Fleſh and Blood: Nature can only beget and bring forth her own Likeneſs. We are all the Deſcendants of the Firſt *Adam*, by Procreation, according to the Ordinance of God in Nature, and of our next immediate Parents after the Fleſh; but we muſt all believe in the *Spirit* and *Power* of Chriſt, in his immediate Operation in our Hearts, that we alſo may be regenerated, and brought forth in the Image of God, and Divine Nature of the Lord Jeſus Chriſt, in whom we have likewiſe believed in our Day; for if we ſhould receive all the Doctrines of Truth which they received, and be in the Practice of all the Eſtabliſhments ſettled among them by the Wiſdom of Truth, by way of Tradition only, without the *Life* and *Light* of Truth *revealed in ourſelves*, we ſhould fall ſhort of Salvation in the End, notwithſtanding.

BUT as we are all likewiſe called of God, by his Univerſal Grace, and none excluded, we muſt comply with the Means which God hath appointed, in

in order to obtain *this Salvation*; that is, to believe, follow, and obey the Lord Jesus Christ, the Word of Life, as He is Divinely revealed and manifested in us; and I trust many of you of this Age have already so believed.

AND as He is God, He is Omnipresent, and therefore very near unto all Mankind, and in us, tho' we cannot perceive Him in our Natural State, because of our want of proper Qualifications; we are blind by Nature, as to the Things of God, and want Eye-salve from Him. *Saul*, through a furious blind Zeal, was persecuting the Church of Christ, till "*Light from* the *Son* of "*God* from Heaven shined around him, and "with a Voice from above confounded him; "saying, *Saul! Saul!* why persecutest thou me?" For which unreasonable Work he could offer no Reason, but humbly submitted to the just Judgment exercised upon him from Above.

WE may see then how this great Persecutor was convinced of the Error of his Ways, by a *Light* from Heaven, and the *Voice* of the Son of God. Oh! the blind Zeal and Wickedness of foolish and furious Man, in persecuting the Children of God, as saith the Scripture, "They that "are born after the Flesh, always persecute them "that are born after the Spirit," until God in Goodness and Mercy unto his own Seed, confounds and rebukes their Enemies, by his Voice from Heaven, by his divine and powerful Word, and puts a Stop to their Fury and Rage. There is a cogent Energy in the Voice of God above any other Power; this Persecutor was overcome thereby,

thereby, and, of a furious Perſecutor of Chriſt in his Members upon Earth, in the Spirit and Power of the *Prieſts* and *Rulers* of that Day, became a noble Inſtrument for Chriſt and the Glory of God, through thoſe Qualifications wrought in him by the Spirit of Chriſt, which alſo attended him in his Miniſtry, whether in publiſhing the Truths of the Goſpel revealed unto him given him in Charge, or working of Miracles, according to the Diſpenſation of God in that Age of the World. We may ſee therefore in this great Inſtance, how ſoon the Lord can work ſo great a Change in the Hearts and Underſtandings of Mankind: But to witneſs a real Change in ourſelves, and the Completion of it by the ſame Power, is what all ought to wait for, and not reſt contented in hearing what the Lord hath done for others, tho' we may firmly believe it.

" Who art thou, Lord, that I perſecute?" I obſerve further upon this, that at that Time the Son of God was exalted at the Right Hand of the Eternal Majeſty on high; glorified with the ſame Glory that he had with the Father before all Worlds, far above all Principalities and Powers, out of the reach of all Perſecution in Himſelf; yet we may ſee He takes the Perſecutions exerciſed upon thoſe who believe in his Name on Earth, and are born of the ſame Immortal Power and and Word of Life, as done unto Himſelf; for He is not aſhamed to call them Brethren. What great and glorious Privileges then have they who believe in the Son of God, and ſtand for the Glory of his Name, in doing and ſuffering according to his Holy Will! Thoſe ſtill *look unto God*

God for *Salvation* at last, through and out of all Persecution and Sufferings for his Name's Sake and Gospel, and they are not disappointed.

AND we may also see, with Thankfulness to the Lord, how by his Wisdom and Power He hath cut down the Spirit of Bloodshed and Persecution in this Nation, in a good Degree, in this last Age: And I do believe, nay I am assured of it, that the Lord will cut off that evil Spirit by the Root, and leave neither Root nor Branch of it, in his own due Time.

THE Name of *Saul* being changed into *Paul*, and his Heart greatly changed and turned unto the Lord, he was sent on a better Errand; for his Mission was, "to bear the Name of the "Lord before the *Gentiles*, and Kings, and the "Children of *Israel:* He was filled with the "Holy Ghost, made a Minister thereby, and "sent unto the *Gentiles*, to open their Eyes, and "*turn them* from *Darkness* to *Light*, and from "the *Power* of *Satan* unto God, that they might "receive Forgiveness of Sins, and Inheritance "among them who are sanctified by Faith in the "Son of God." *Acts* ix. 15, 17, 20. xxvi. 16, 17, 18.

Now what Light is this the *Gentiles* were and are to be turned unto, in order to the Forgiveness of their Sins, Sanctification of their Hearts, and Inheritance among the Sanctified? He is even the same I have mentioned unto you already, where the Father said unto the Son, "I will "give Thee a Light of the *Gentiles*, and a Cove-

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" nant of the People:" Unto Him who ſaith of Himſelf, " I am the *Light* of the *World*;" unto Him who is the *Word* of *God*, the True Light which lighteth every Man that cometh into the World: To the True and Eternal God, who is that Light. This is the Sum of the Goſpel, and of the Miſſion of this Apoſtle, and of all the Apoſtles of Chriſt in that Day, and of every Goſpel Miniſter now, and throughout all Generations; that All Mankind *believing* in this *Light*, and being *turned* unto Him, may have Remiſſion of Sins, and Inheritance among them who are ſanctified through Faith in Him; without which Faith, Turning, and Sanctification, there is not, ever was, or ſhall be, any ſuch Inheritance, by any Soul who hath known the Viſitation and Manifeſtation of it, in any Meaſure, and rejected it.

THIS Light hath ſhined in Darkneſs from the firſt Lapſe of Mankind, and doth ſtill ſhine there, and ever will, throughout all Ages. *Man*, in his Natural State is, in Compariſon of this Light, but *Darkneſs*: This is that Darkneſs of which the Son of God gives this Caution, " Take " heed therefore that the Light which is in thee " be not Darkneſs. If the Light that is in " thee be Darkneſs, how great is that Darkneſs!" it is even total Darkneſs. The Natural Mind, with all its Reaſon and Faculties, is but Darkneſs, with reſpect to the Knowledge of God, or the Things of God pertaining to his Kingdom, according to the Apoſtle to the Believers in that Day, " *Ye* were ſometimes *Darkneſs*, but now " are ye Light in the Lord: (*Eph.* v. 8.) walk

" as

" as *Children* of *Light*." Again, ſaid the Lord Chriſt unto his Believers and Followers in that Day, " Ye are the Light of the World." *Mat.* v. 14. And this is ſtill the ſame in all that dwell in the Light and Life of the Son of God, in every Age of the World.

We may ſee the great Change then that is made in Mankind, by turning from *Satan*, the Prince of the Power of Darkneſs, and from Mankind themſelves, who are by Nature that Darkneſs, unto the Son of God, who is that true Light, which lighteth every Man that cometh into the World. He is always in the World, a Witneſs for the Father againſt the World, and the Sins and Corruptions of it: A Reprover and Condemner of the World, until they believe in Him, turn unto Him, and repent, and forſake the Evil of their Ways, themſelves, and the Evil-One: And then that Divine Light ſhineth out of that Darkneſs, the blind Eye is opened, the deaf Ear is unſtopped, and Mankind behold the Beauty of the Lord in Holineſs, and in Truth, and hear the ſure Voice of Salvation by Him.

To open the blind Eye, *&c.* This is the Work of the Miniſtry which God Himſelf is the Author of, who are raiſed up and qualified, by the Word of Truth working in them to that End, and by no other Way: And tho' they preach Chriſt the Light of the World, in the Demonſtration of his Spirit and Power, and thoſe Truths and Doctrines which tend to the opening of the Eyes of the Underſtandings of

Mankind, yet ſtill it is God Himſelf who worketh this great Work, where it is wrought; his Miniſters are only Co-workers with his Holy Spirit therein, or as feeble Inſtruments in his Hand, by whom He himſelf bringeth to paſs ſo great Works and Salvation; as the Apoſtle ſaith of the Redeemed in that Day, "We "are his Workmanſhip, created in Chriſt Jeſus "unto good Works." *Eph.* ii. 10.

"The Scripture, ſaith the Apoſtle *, hath "concluded all under Sin." Was it that Mankind ſhould be ſettled in Sin for Life in this World, as Fools have taught? No, by no Means, he ſpeaketh more excellent Things ||; "That the *Promiſe* by *Faith* of *Jeſus Chriſt* "might be given to them that believe;" ſo that it is only declaratory of the State of the Natural Man until he believe in Chriſt. How then muſt Mankind believe in Chriſt? According to the Promiſe, I will give thee a Light of the Gentiles; that all Mankind might believe in the Son of God, the Light of the World, according to this Promiſe, and *come unto* the *Father*, by Him who is Light, and be ſaved from Darkneſs, and from him who hath Power in the Darkneſs, which is the Devil. Chriſt is the Wiſdom and Power of God, and, as ſuch, is God; his Wiſdom and Power is one, and is Himſelf; He is that Wiſdom and Power, and the ſame is the Word; God

* Galatians iii. 22.
|| Ibid.

is one. The Human Mind is not God, nor is the Human Body; the Human Mind and Body are Effects of that Divine Wisdom and Power: The Cause is before the Effects, they are subsequent: Yet because the Humanity is taken unto the Divine Nature, absorbed therein, and inseparably united therewith, Jesus Christ, who is that Holy and Divine Man, is called God in the holy Scripture, because of the Super-excellency and Pre-eminence of the Divine Nature with which the Human Nature is annexed inseparably for ever; so that the Wisdom and Power of the Father, in this Humanity and Union, are one Christ, the Messiah, the Saviour of the World, under the Character of Jesus Christ; and therefore let all the World *look unto the Father*, by *Him*, *for Salvation*, for there is no other Name given under Heaven, or ever shall be, but the Name of Jesus, by which Mankind ever were, are, or shall be saved; "He had a Vesture dipped in Blood, His "Name is called The Word of God." And at the Name of Jesus, whenever, or in whomsoever, the Father nameth this wonderful powerful Name, then shall every Knee bow, and every Tongue confess unto Him, the Judge of the World, either in a Day of Visitation in Mercy to Life Eternal, or Condemnation unto Punishment.

Now the Lord Jesus Christ, having a real Human Body, subject unto Death, as ours are, He was crucified therein, according to the Scriptures, as a Propitiation for the Sins of the whole World, declaratory of the Love and

Mercy of the Father to Mankind univerſally, who ſent his Son into the World, not to ſatisfy a vindictive Juſtice, as that which is of Man, which exacteth the utmoſt Farthing, or elſe no Satisfaction or Forgiveneſs, but in the Will of the Father, who ſent Him in Love, to declare his Love, Goodneſs, and Mercy, and Forgiveneſs of Sins unto all Mankind, upon Condition of Faith in this Meſſenger, and Repentance from dead Works; "I will have "*Mercy* and not Sacrifice †."

But tho' the Human Mind of Chriſt was ſeparated from his Body upon the Croſs, and ſo remained for a Time, which is the common Death; yet the Word and Mind were never ſeparated from the Time of their firſt Union, nor ever can be, (for then the whole Chriſt muſt have been diſſolved and ceaſed;) and the ſame Word, in the ſame Human Mind, reſumed the ſame Body; as ſaith the Lord Jeſus, "No Man taketh my Life from me, but I lay "it down of myſelf: I have Power to lay it "down, and I have Power to take it again. "This Commandment I have *received* of my "Father ‖." Seeing the Body and Mind, whilſt in a State of vital Union, make one Man, was the Humanity of Chriſt then diſſolved, when the Mind and Body were ſeparated? No; for tho' Body and Mind make one Man while in Union,

† Matthew ix. 13. xii. 7. Hoſea vi. 6.

‖ John x. 18.

they

they are ſeparable, which Separation is the common Death; yet the Soul, or Mind, being of an immortal Nature, remains to be the Man, in a more Spiritual State, when the Body is put off and diſſolved, and when that Separation comes, the Mind returns the Body to the Earth as her Due, having been borrowed therefrom for a Time, and the Soul returns to God, who placed her there for a Seaſon.

AND as the Separation of the Mind and Body is the natural Death, even ſo is the Separation between the Soul and the Divine Life of the Son of God the Death of the Soul, by which ſhe becomes totally corrupted, tho' not mortal in the manner that the Body is, but remaineth in this Death, and yet liveth a ſenſual Life in this Corruption, until this Corruptible put on Incorruption, and this Mortal put on Immortality; until the Breath of Life from God, in infinite Mercy, return into her, and reſtore her unto Life, through Faith in his Almighty Word; for in Him ſtill is Life, and that Life is the Light of Men; as it is alſo written, "Awake thou that ſleepeſt, ariſe from "the dead, and Chriſt ſhall give thee Light *." By this it appears, that tho' this Light is in all Mankind, as a ſaving Gift from God in the Nature of it, yet we are not ſenſible of it, as ſuch, until we are quickened, in ſome Degree, by the powerful Voice of the Son of God; according to that Saying, "The Hour

* Epheſians v. 14.

"cometh,

"cometh, *and now is*, when the dead ſhall "hear the Voice of the Son of God; and they "that hear ſhall live." *John* v. 25.

IT is remarkable, that the Son of God yielded up his Life upon the Croſs, and was dead, before his Blood was ſhed †; ere the Spear, in the Hand of the Soldier, made that large Inciſion in his Holy Side, ſufficient for the reception of a Man's whole Hand, piercing Him to the Heart, whence iſſued both Blood and Water; as an infallible Proof, that he was really dead, and of the Eternal and Almighty Power, which, under that natural Impoſſibility, raiſed Him from the Dead.

BUT before he departed, and as he was upon the Croſs, between the two Thieves, he ſaid to the believing and penitent one, "This Day "*thou* ſhalt be with *me* in Paradiſe;" from which we may receive great Inſtruction.

Firſt, THAT at what Time ſoever Man believeth in the Son of God, confeſſes his Sins before Him, and repents, he ſhall have Mercy and Forgiveneſs; and, if not in a dying Hour, if he perſeveres in Faith and Obedience, ſhall have a Place of Reſt and Divine Pleaſure with the Lord for ever. And ſeeing that Chriſt was that ſame Day in Paradiſe, and the Thief there with Him; when the Body of Chriſt lay in

† John x. 18. Iſaiah liii. 10, 12.

the

the Sepulchre till the third Day after, and the Body of the Thief was broken upon the Croſs, after the Manner of Criminals in that Part of the World in thoſe Days; What was that *Me* in Chriſt, and that *Thou* in the Thief, which were in Paradiſe that ſame Day they were crucified? It could not be in the Bodies, and it is impoſſible that Saying could fail: We may therefore learn thereby,

Secondly, THAT the Union of the Godhead, and Manhood of Chriſt, was not diſſolved or ſeparated, by the Death of his Body, but remained perfect notwithſtanding.

SEEING then, that the Union of the Divine and Human Natures conſtitute one Chriſt and Saviour, the Lord Jeſus remained to be that Saviour, after the Death of his Body, and whilſt it remained in that State, as well as before, and ſince, and ſo will remain to all Eternity.

Thirdly, THAT though the Body of the Thief was dead, yet the Mind was at the ſame Time with Chriſt in a State of Salvation, divine Pleaſure and Glory; and ſo he will remain for ever. According to that Saying of the Lord, "I am the "Reſurrection, and the Life:† He that believeth "in me, though he were dead, yet ſhall he live. "And whoſoever liveth and believeth in me,

† John xi. 25.

"ſhall

" ſhall never die." From hence we may clearly infer, that though the natural Man be ignorant of the Life of Chriſt, and dead to all Senſe of the Knowledge of God, in Treſpaſſes and Sins, yet by Faith in the Son of God, who is the Reſurrection and Life Eternal, he ſhall be raiſed in this World, into the Senſe and Enjoyment of that Life, be united with it, and continuing to believe therein, ſhall never die with Reſpect to that Life; he ſhall not be ſeparated from it any more, but ſhall live with God and the Lamb therein for ever, though his Body ſhall die: For this Saying of Chriſt cannot be underſtood to relate to the temporal Life or Death of the Body: Firſt, becauſe a Man who is naturally dead, cannot in that State begin to believe, and thereby attain to a bodily Life: Secondly, becauſe if it related to a bodily Life or Death, then ſuch as believed in him ſhould never die in that Senſe, but live in the ſame Bodies for ever. And in that Caſe all the Apoſtles of Chriſt, and Primitives in that Age, and all in every Generation ſince, unto this preſent Age, who have believed in Chriſt, would have been now alive in their Bodies, here upon the Earth; or be what ſome call tranſlated, of which we have no Account; or otherwiſe none of them, or any others, ever believed, and therefore following the common Courſe of Unbelievers, they are dead; both which would be inconſiſtent with that Saying of the Son of God, and therefore ought not to be admitted: But the Doctrine of a ſpiritual and eternal Life, by Chriſt who is that Life, thereby eſtabliſhed, is further illuſtrated by what Chriſt ſaid to the Thief upon the Croſs as above; and that the Minds of Men are united unto Chriſt, by the inviſible Work

Work of Regeneration, and by him unto the Father, as Mediator of the new and everlasting Covenant of Light and Life, die no more for ever, though the earthly Houses and Tabernacles, their Bodies, be dissolved and be no more.

BUT as the Body of Christ was raised again, by the same divine Power, by whose holy Influence it was formed or begotten in the Womb of the Virgin, and the same Human Mind thereunto reunited, as the Scriptures testify, and ascended as they likewise declare; some in this last Age, apostatizing from the Truth and Light of the Son of God in themselves, after they had been once inlighten'd thereby, and being ignorant of his Humanity, with respect to his Human Mind, have opposed his Bodily Appearance to his Spiritual; saying, "his "Light within (or in Man) is not sufficient for "Salvation, without something else;" meaning the Body of Christ only, as if that were the whole Humanity of Christ, not regarding his Soul; raising also other curious and presumptuous Questions, and Disputations, about the Body of Jesus, as *Satan* of old about the Body of *Moses*, not for Promotion of Religion and Edification, but for Strife, Debate, Envy and Mischief: Asking us if we believed, "That Christ is now in Heaven, "glorified in the same Body that he had on Earth, "and therein sitting on the Right Hand of the "Father?" This they intended as a Test of their own forming, concerning the Truth of our Faith in Christ. To some of whom I have answered, That though we believe whatsoever is written of Christ in the holy Scriptures, yet we do not *pre-*

ſume to take upon us to determine concerning the *Mode* of the Being of that Body in Heaven, it not being declared in the Scriptures; only that it aſcended out of the Sight of thoſe who ſaw it aſcend, and much more is it out of the Sight of them who did never ſee it. Neither could thoſe Buſy-Bodies, and untaught Querifts, conceive any Idea of it, much leſs transfer any adequate Notion of it to any other; but thus much the Scripture ſaith,† "Now "that he aſcended, what is it but that he alſo de- "ſcended firſt into the lower Parts of the Earth? "He that deſcended, is the ſame alſo that "aſcended up far above all Heavens, that he "might fill all Things." Seeing Chriſt aſcended in his bodily Appearance (of which the Apoſtle here writeth) and filleth all Things, how can he remain in the ſame *Manner* of Exiſtence? A circumſcribed and material Body, as that of Chriſt was, cannot fill all Things, and retain a corporeal *Mode*. And Chriſt, as the Word of God, filled all Things ever ſince they were created; and being preſent every where, at all Times, there is no Place whereunto he can aſcend or deſcend, ſo that this Saying of the Apoſtle is applicable to his Human Aſcenſion only. This put all ſuch as I met with in thoſe Days, on this Subject, to Silence; and our Doctrine was by many Brethren maintained, That Chriſt being God, and the Word of God, and the true Light which lighteth every one that cometh into the World, and cloathed with his true Humanity, and inſeparable from it, he is

† Epheſians iv. 9, 10.

altogether

altogether ſufficient for the Salvation of All Mankind, without any Thing elſe, or further Knowledge of his holy Body than what the Scriptures declare; he having done and ſuffered therein whatever was appointed him of the Father, and ſo far anſwered the End of its Being and Preparation. And that he is the ſame Saviour, and altogether ſufficient, in his Inward Appearance, without that Body (where and in what Manner ſoever the ſame now exiſts) is clear, where it is ſaid, "Wherefore lay "apart all Filthineſs, and Superfluity of Naughtineſs, and receive with Meekneſs the engrafted "Word, which is ABLE to *ſave your Souls.*"† Then, as the *Evangeliſt* ſaid, ſuch of the Sons of Men, who believed in Chriſt, as he is the Word of God, and is God, became to be the Sons of God; not by Generation, nor the Traditions, Impoſitions, and Inventions of the Wiſdom and Wills of Men, by which they make the Commandments and Eſtabliſhments of God of none Effect to themſelves and to others; but as they believed in the Word of God, the true Light which lighteth every Man that cometh into the World, by the effectual Operation of the Meaſure of Grace received, by Faith therein, even in him, out of his Fulneſs, in whom it pleaſed the Father that all Fulneſs ſhould dwell. So that it was not any Thing of their own acquiring, by any Abilities of theirs, that they believed in him; but they were made ſenſible of the Word of Reproof, by its own Actions and Motions in their Hearts,

† James i. 21.

manifested there, as the immediate Object of their Faith, wherein believing, and being thereby sanctified, they then became sensible, by blessed Experience, of the Flowings of his Divine Love, Virtue, and Power. As he said in the Case of the distempered Person who secretly believed in him (yet durst not own it, as if she meant to steal a Cure from him) and that if she could but touch the Hem of his Garment, she should be whole: "There is VIRTUE *gone out of* ME.

AGAIN; We may observe further upon this Passage with the penitent Thief upon the Cross, that this *Thou* of which Christ spake, that the *same Day* should be with the Soul of Christ in Paradise, in a State of Salvation and Divine Eternal Pleasure, was the Mind, the Soul of the Man, and not the Body; from which it followeth, that the Mind is the Man, without his earthly Tabernacle, and that himself is a spiritual Body, into which is breathed Divine Eternal Life, by Jesus Christ, the Second *Adam*, as he is the quickening Spirit, the Lord and Giver of Life Eternal, to all that believe, and follow him, in the Way of Regeneration.

THE Heart and Mind of Mankind, even in this Life, is capable of a good Degree of Divine Consolation and Pleasure, in a State of Reconciliation with God, through Christ, and Faithfulness to known Duties; as many in this Age, by happy Experience through the Grace of God, do know, and so remaining unto the End, are sure of the Ocean of the Fulness thereof, as soon as they depart out of their Earthly Bodies; nor do such at

all

all need or receive any other Bodies, their Minds themſelves remaining Spiritual Bodies, alive by the Life of Chriſt for ever.

AND that it may be ſo with this whole Audience, now and to all Eternity, is my ſincere Deſire and Prayer to the Lord God, who hath thus mercifully invited all Mankind to look unto Himſelf, and be ſaved. *Amen.*

FINIS.

FINIS.